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A CERTAIN PORTION OF MY JOURNAL,

ENTITLED

TRUTH DEFENDED.

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FATHER, SON, AND HOLY GHOST,

AGAINST

THE WORLD, THE FLESH,

AND

THE DEVIL;

AND

APOSTOLIC SUCCESSION

CONTRASTED WITH THE OPPOSITE.

BY JOHN C.,

FROM THE WILDERNESS OF NEW BRUNSWICK.

SAINT JOHN, N. B.

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THE FAMILY BIBLE.

How painfully pleasing the fond recollection
Of youthful connections, and innocent joy,
When bless'd with parental advice and affection,
Surrounded with mercies and peace from on high.
I still view the chairs of my sire and my mother,
The seats of their offspring as ranged on each hand ;
The richest of books which excels every other,
The FAMILY BIBLE that lay on the stand—
The old fashioned BIBLE—the dear blessed BIBLE—
The FAMILY BIBLE that lay on the stand.

That BIBLE, the volume of God's inspiration,
At morning and evening could yield us delight ;
And the prayer of our sire was a sweet invocation
For mercy by day and for safety through night.
Our hymns of thanksgiving with harmony swelling,
All warm from the heart of a family band,
Half rais'd us from earth to that rapturous dwelling,
Describ'd in the BIBLE that lay on the stand.
The old-fashioned BIBLE, &c.

Those scenes of tranquility long have departed,
My hope 's almost gone and my parents no more ;
In sorrow and sadness I live broken-hearted,
And wander unknown on a far distant shore.
Yet how can I doubt a dear Saviour's protection,
Forgetful of gifts from his bountiful hand ;
Oh, let me with patience receive his correction,
And think of the BIBLE that lay on the stand.
The old-fashioned BIBLE, &c.

Blest BIBLE ! the light and the guide of the stranger,
With thee I seem circled with parents and friends ;
Thy kind admonition shall guide me from danger,
On thee my last lingering hope now depends.
Hope wakens to vigour, and rises to glory—
I'll hasten and flee unto the promised land ;
For refuge lay hold on the hope set before me
Revealed in the Bible that lay on the stand.
The old-fashioned BIBLE, &c.

Hail rising the brightest and best of the morning,
The Star that has guided my parents safe home :

A beam of thy glory my pathway adorning,
 Shall scatter my darkness and brighten my gloom ;
 As the Eastern Sages to worship the stranger,
 In ecstasy hasten'd to Canaan's blest land,
 I'll bow to adore him, but not in a manger,
 He's seen in the BIBLE that lay on the stand.
 The old-fashioned BIBLE, &c.

Tho' age and misfortune press hard on my feelings,
 I'll flee to the BIBLE and trust in the LORD ;
 Though darkness should cover his merciful dealings,
 My soul is still cheered by his heavenly word,
 And now from things earthly my soul is removing :
 I soon shall shout glory with Heaven's bright band,
 In raptures of joy be forever adoring
 The God of the BIBLE that lay on the stand.
 The old-fashioned BIBLE—the dear blessed BIBLE,
 The FAMILY BIBLE that lay on the stand.

P R E F A C E .

For many years past, I have been grieved when I have observed the lives and conduct of ungodly Ministers ; but before I enjoyed religion, like others I would call them up for my own justification. I said by this, that unless ungodly Ministers were exposed and expelled, we never could have the millennium—for worldly, wicked, and ignorant men would be glad to have such a pretext to indulge and carry on their iniquitous practices ; and I have wanted some one zealous and competent to take up the pen, and if possible prevent the blind leading the blind, until they both fall into a pit. But I could get no man willing to write on such subjects, although many were conscious of the iniquity ; and one said they were afraid, and another thought somebody else should do it. At length I took up my pen, determined to write a little on the subject, but what I wrote did not please me, and I thought it would not please any body else—so I gave it up ; but the impression that something ought to be done remained on my mind. After a time I tried again, and was about to give it up altogether, for three reasons—first, because I was unacquainted with grammar ; second, I saw I must come in contact with the whole world ; and third, with all the religious systems (so called) of the professing Churches, with some exceptions. But as I was musing one evening in Mr. Hastings' parlour in Golden Grove, and beholding my position, I was oppressed ; and all at once the impression came like a voice (as it did upwards of thirty years since), that I should go and speak for Jesus, and I was ready to say has the lot fallen upon John, and must I deliver my message like the prophet Jonah of old ; but like him I thought I must run away : it seemed in having to meet all the opposition that appeared to rise up before me was to have to fight the great battle of Armageddon. But if faithfully fought in the Valley of Humiliation, with the arm of the Captain of Israel's hosts to rest upon, we (his allies) like him conquer death by dying, and gain eternal life and an heavenly crown. After this I came to a decision on the subject, and determined to persevere in my first intentions ; and should the boasting D. D's hold their jubilee (and I can but expect that the popes of human nature, both the higher and lower orders of them, will raise their clamorous voices against me), I rejoice that I can lean upon the arm of my Heavenly Father, and through his strength shall be enabled to proclaim and assert my independence. And now Lord, as thou never despisest the day of small things, and always accepts weakness to perfect strength therein, I beseech Thee do Thou enable me to speak boldly for Thy glory, and to Thy name shall be all the praise.

Many will think there is a good deal of repetition in the following pages. Yes ; and like my Lord, in his travels, whenever he met those self-righteous revilers, though the substance is the same, yet he met the various shapes of their opposition with different words ; and so do I.

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TRUTH DEFENDED.

THE TRUE CHARACTER OF A MINISTER OF CHRIST.

CHRIST is his teacher, his preserver, and paymaster. The first lesson he teaches him is humility, and Christ being the opposite of pride (the devil's nature), therefore he commands his disciples to learn of him, for he says "I am meek and lowly in heart, and ye shall find rest for your souls." Thus he made himself of no reputation, and humbled himself to the death, and his acts and deeds prove it through his whole life: He brought a little child to mortify or reprove the pride of his disciples. Again, when he took a towel and washed his disciples' feet, and commands them in love to serve one another. He asks his disciples in another place, "Is not he that sitteth at meat greater than he that serveth," and says "I am among you as he that serveth." In Matt. xx. 25-27, our Lord distinctly marks the difference between the government of this world and his, namely: "Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." And also his imperative command is, "Mind not high things, but condescend to men of low estate." In the second place he teaches them to know him by faith as their preserver; and Abraham proved God all-sufficient, when he staggered not at the promises of God through unbelief; and the three Hebrew children found God all-sufficient to save them, when by faith they obeyed him, and would not obey the command of the king, or worship or bow down to his image; and Daniel, and Moses, not fearing the wrath of the king, nor coveting his throne or its honors, but chose rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season. [Read Heb. xi.] There you will see how God conveyed his grace, through the channel of faith. Witness Paul and Silas, when put into prison, how God strengthened their faith, and exalts his power to save the jailer's family. The apostle exults by saying, "We are more than conquerors through Him who loved us." We see then that the whole of a minister's life (who is true to his God) is a life of humble love, from first to last; and with the captain of his salvation he is made perfect through suffering. Thirdly. God is his paymaster: yes, and cash down—for both soul and body reach out then the hand of faith; and lay hold, and you will prove "that he will give grace and glory, and no good thing will he withhold from him that walketh uprightly." We find the prophet Elijah fed by ravens (the most ravenous of the feathered tribe,) and when his chosen people had no other means of support, he sent manna from heaven, and they neither ploughed nor sowed for forty years. We notice here that human nature and the lazy flesh wish always to oppose God's system, which is "Give us this day our daily bread;" and we see they gained nothing by gain-saying God—the manna stunk and became corrupt, if they attempted (contrary to God's command) to gather more than one day's supply, except the supply for the Sabbath, which was to be collected on the sixth day. "Faithful is he that hath promised, who also will do it." Many of the disciples, like Peter, are ready to inquire "What shall we have therefor." Christ never said what sum of

money should be given for the year, but he said "The labourer is worthy of his hire." The Lord told Abraham, the patriarch, that he was his shield and his exceeding great reward, and he stayed not when duty pressed him on. God has pledged himself to his people, saying, "Your bread shall be given you, and your water shall be sure, and your defence shall be sure as the munitions of rocks;" and having food—raiment, and protection or shelter—therewith to be content. We discover that our Lord only gives a subsistence in this life, but a reward in the next, namely, Glory! Immortality! and Eternal Life! This was his answer to Peter: that they (the disciples) should sit with him on his throne in his kingdom; and this was the apostle Paul's glorying—the cross below and the crown above; and this was said not to the apostle only, but to all those who are begotten by his Spirit to a new birth, by faith, brought forth by his love, and brought into his kingdom—these shall endure to the end; and the same, says the blessed Redeemer, shall be saved: these are the lawful and legitimate offspring and spiritual successors of the apostles. Here I prove that he gives cash down as a bounty to pay their way to head quarters in glory; and this is God's sovereign, and incontrovertible, and unchangeable system of government; and lest any of his disciples should fall into the snares of the devil, our Lord commands and says "Whom resist, steadfast in the faith." Faith that God will strengthen and make perfect in our weakness, and make his grace sufficient for us. The world, the flesh and the devil are the enemies of God and man, and are liars and deceivers.

Again, let us hear the true Shepherd's warning voice, and the voice of every shepherd that God has sent, and has diffused into his nature his Holy Spirit, and made him holy. Psalm x. 3: "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Oh mark it my friends? God abhors the proud and covetous man. Psalm cxix. 36: "Incline my heart unto thy testimonies, and not to covetousness." 1 Tim. i. 10: "For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." But the true Shepherd cries, "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." Luke xii. 15: "And he said unto them, take heed and beware of covetousness;" xvi. 14, "And the pharisees also, who were covetous, heard all these things and they derided him;" v. 15, "And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God." And in 1 Cor. v. 11, "But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator or covetous" &c.; vi. 10, "Nor thieves, nor covetous" &c. What a place of worldly rubbish is portrayed here. See Eph. v. 15. For this we know that no whoremonger, or covetous man, shall have any inheritance in the kingdom of God.

I now intend to show, the characters that God calls to his work, and their qualifications for that work. First. Was it the wise, learned, and sagacious, or the rulers in Jerusalem, that were called to the work? We answer no. See Matt. xi. 25. The blessed Saviour was heard to thank his Father, because he had hid those things from the wise and prudent, and had revealed them unto babes. Here it is proved that God accepts of the simple and the innocent, and rejects the wise and the learned. Also Luke x. 21, and 1 Cor. i. 19. "For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent;" v. 26, "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called;" v. 27, "But God hath chosen the weak things of the world to confound the things

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which are mighty," &c. &c. And if God as a Sovereign has decreed, and fixed his choice on these, who art thou, O man, that repliest against God? I would further prove by an example or two. First. David the stripling, was deposed by his elder brethren. Again, he was persuaded to try on Saul's armour, and coat of mail, helmet, and shining sword; but his heart soon told him that the power was not in those, and he comes back to his God by faith, and draws his simple sling and stone: directed by God's unerring hand, he slung it, and the grand Goliath bites the dust. "Thus perish all that defy the living God." Also Joseph (another example): see how God exalts the despised one; see how he is made to confound his haughty and envious brethren. I have now proved the characters that the unchangeable has chosen for his work.

I now come to show the teaching and qualifications for that work. Christ's kingdom is a spiritual kingdom—therefore, Christ is the true prophet, to teach and lead into all truth. Isaiah prophecies and saith, "The Spirit of the Lord is upon him—for he hath anointed him to preach the Gospel to the poor, and heal the broken hearted," &c. The Holy Ghost was upon Simeon, and revealed to him that He was the very Christ Jesus; and he was ready to die upon the testimony of such a teacher—the Holy Ghost. Luke xii. 12: "For the Holy Ghost shall teach you in the same hour, what ye ought to say." 1 Cor. ii. 13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," &c. 1 Peter i. 12: "That have preached the Gospel unto you with the Holy Ghost sent down from heaven." 2 Peter i. 21: "For the prophecy came not in old time by the will of men, but holy men spake as they were moved by the Holy Ghost." And Jesus desired his disciples to tarry at Jerusalem until they should receive the benediction of the Spirit, and on the day of Pentecost the new tongues—clad with spiritual eloquence. Also we find the true statute of choosing our minor officers; where the apostles direct them to choose out seven men, that was filled with the Holy Ghost, to be set over that work—the finances-apart men. And, indeed, he is not fit for any part of God's work, who has not the spirit of Christ, and Christ has said, he is none of his; and we see that all the wise and learned Scribes and Pharisees, were not able to gainsay or resist the spirit with which they spake. I have shown that the Holy Ghost is the only teacher and qualifier; and, indeed, no man is fit, unless he be a holy man, and walks with God, and has fellowship with the Father and the Son.

I now intend to show the honours of a true Christian. Suppose a king was obtaining a kingdom, and he calls his life-guards, and tells them there is no other way of obtaining the kingdom but through much tribulation. The king or captain tells them, there is not an enemy or foe but what he will conquer before them; only obey my commands, and endure hardship and hardness, as good soldiers, and when you retire from the battle-field, I will not only bestow a pension on you during life, but I will give you, of my free bounty, a throne and a crown, in my palace. Will not every common-sense soldier say, Well glory in being bannered under such a king. Again, when we behold the Captain of our salvation, that has gone before, and has overcome the wolves, and lions, and bears of the desert, and by his dying conquered death and achieved victory, so the spiritual soldier and life-guard of Christ, will say—I esteem it the highest honor that could be conferred upon me, to suffer with my Master here. And we read of others, who took joyfully the spoiling of their goods. See Acts v. 40, 41: When the apostles were beaten, and commanded not to speak any more in the name of Jesus, they departed from the council, rejoicing that they were counted worthy to suffer shame for his name. See Wesley's Hymns, p. 267.

"Shall I for fear of feeble man, the Spirit's course in me restrain?
Or, undismay'd in deed and word, be a true witness for my Lord!

The true veteran is ready to say with the apostle, (Rom. viii. 17, 18), "For I reckon that the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us." And the same apostle states—that his glory and honor was in the cross of our Lord Jesus Christ, by whom the world is crucified unto him, and he unto the world,—that is, he is dead to the world's pleasures, to its praise or fame, riches or titles of honour—content with the honor that comes from God only; and must I part with all I have, my dearest Lord, for thee. It is but right, since thou hast done much more than that for me; yes, let it go, one look from thee will more than make amends for all the losses I sustain—of credit, riches, friends. Any man can use this language, but no heart can use it but the heart that God inhabits; and I believe from the fact, that there cannot be any title of man equal to that got when the heart is offered to God in circumcision. So David, though a king, plain David, and all the rest. Also Simeon, the prophet, plain Simeon,—that took Jesus in arms, and from his arms came plain Jesus, that honored the law, and the law honored him. "And they shall call his name Jesus, for he shall save his people from their sins." Oh! the name high over all, and blessed be his glorious name, for ever and ever. And the succession—plain Matthew, Mark, Luke, John, and Peter; plain Peter. And Jesus says, Thou art Peter; rest upon me, the Son of God, the unchangeable rock; and while you rest there you can never fail. But after a little, he casts him behind him, and tells him the reason, and that was, he savoured the things that be of men. Oh Peter, he said, take warning, and beware of men, and do not partake of their poison, for as sure as you do, you will feel the blasting, blighting, and deadening separation; for Christ is unchangeable, and cannot bow to man. Therefore, let us hold to the rock, and plain Matthew, Mark, Luke, John, and Peter,—not *Reverend* Peter—no, nor Bachelor of Arts, nor Master of Arts; Peter, no Doctor, no Cardinal, no Pope, but plain *Peter*. Let us hold, and hear the great Shepherd's voice, that says, One is your Father, even Christ, and all ye are brethren; and we will not envy them their trumpety chaff, husks, figleaves, and self-righteousness.

I now insert a hymn, to show that the name and nature of Christ in the heart excels all the honors of the world; also, the liberty of Christ, excelling all others, and grace to sanctify every view of nature, and, lastly, the gain of dying.

Can titles of honor give worldly minds pleasure!

I too taste the sweetness of having a name;

Is wealth their enjoyment! I too have my treasure;

Theirs, theirs is the shadow; the substance I claim;

Of joys do they boast; oh, the bliss of believing,

Of pardon of sin, and the witness receiving,

When moist is the eyes, and the bosom is heaving,

And I am accepted the child of the Lord.

Is freedom so dear to the soul of the Briton,

That sooner with life than with it he would part;

Oh yes, but my charter of liberty's written

By the finger of love on the page of my heart;

Extensive its grants, as my widest ambition,

In privilege, power, and blood-bought remission;

While faith, hope and joy, forms a glorious addition,

And scriptural rights to the child of the Lord.

With raptures I gaze on the beauties of nature,

New powers to admire and raise up the mind;

The glow of intelligence lights up the features,

While sketching the region of wisdom divine;

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To me every scene, every season is charming,
 No prospect appals me, no news is alarming,
 Grace makes all the means of instruction and warning,
 The happy and teachable child of the Lord.

And oh, when I think on the period of dying,
 What language expresses the heaven within!
 Exults my full soul, when on Jesus relying—
 I long my eternity now to begin:
 Not wearied of life, nor burdened with sorrow,
 I triumph to-day, and can trust for to-morrow;
 Yet still I submissively venture to borrow
 Fresh transports from death for the child of the Lord.

I come now to show the true statutes that our Lord called and proved his disciples by,—in a word, it is loving God with all the heart supremely. Abraham, the father of the faithful, responded to the call of God, not knowing where he was to go, sleep or eat, but still he goes on, leaving the life of his soul and body in the hands of his Commander,—this was supreme faith and love. Also he called Peter and John, and they left their father, and the ship and nets, without prolonging or gainsaying, or making any bargain about how much they were to get; is not this love supreme also. Matthew was called from the receipt of custom, and he took God at his word. He further proves them, by sending his disciples forth without purse or scrip; they go, although the flesh may shrink and complain, and returned: they witnessed for God, and they lacked nothing, and they proved God Almighty as all-sufficient. Thus God, by fact and experience, teaches them to trust in him for soul and body, for time and eternity, and it is a life of faith in the Son of God, first and last. The Atheists cannot trust God with their body. And he proved the young man in the Gospel, by commanding him to sell all that he had, and come and follow him; but he would not do so, for he esteemed his great possessions before Christ's word, or the treasures of heaven, and his act and deed proved it, for he went his way. Another, with fair speeches, said, I will follow thee withersoever thou goest: our Saviour was very plain, and told him that it was the loaves and fishes, and not to exalt him for the miracles he had performed. A third said, he would attend him when he had buried his father; and a fourth said, he would follow him when he had bid his friends farewell. Our blessed Lord was much displeased for making the conversion of the world a secondary work, and he replied, and said, a man that puts his hand to the Gospel plough, and looks back, is not fit for the kingdom of God. Also, Simon Magus was baptized, and offered money to the Apostles, but they told him his money perish with him, and also, that he was in the gall of bitterness, and in the bond of iniquity. First, we see how trivial was filthy lucre to the apostles, when compared to the wisdom and grace of God in the heart; secondly, we see how insufficient baptism, the outside of the cup and platter, is to extract the poison—the gall from the heart.

First. I have proved that the minister of Christ should be meek and lowly, and if not they are none of his. Second. That as Christ made himself of no reputation in this world,—and the servant is not above his Lord—therefore, they should deny all the titles of this world, and all the pleasures that sinners delight in. Third. All the inordinate grasp of the publican's and miser's heart; in a word, he is to be crucified and dead to the world. Fourth. The minister of God, that lives by faith, looks for the fulfilment of Christ's prayer, that he has made his own—give us this day our daily bread, and the man of God is thankful for his timely supplies. Fifth. I have proved, that God has become surety for his food and raiment, and the man that does not accept of such a surety, but

wants more, denies the supremacy and government of Jesus Christ, and becomes supreme himself. Sixth. I proved that the riches of God's people are beyond the grave, where moth and dust doth not corrupt, and thieves cannot break through and steal. Seventh. Here Christ, and his true apostles, lift their voices, in one universal cry, beware of covetousness and filthy lucre; if God, in his sovereign wisdom, was to make them rich and great in this world, he could make the mines of California and Australia to burst out with gold, and flow, and clothe his disciples with gold, but his choice is for his disciples to wear the camel's hair, and the leathern girdle, as John had in the wilderness, and sometimes hunger and nakedness, to make them fidgety, until they get the white robes. Eighth. I have proved, that it is not by might, nor by power, but by my Spirit, saith the Lord, and they are to take heed to themselves, and all the flock, over which the Holy Ghost hath made them overseers; people might as well send dead men to till the ground, as to send dead souls to labour in the spiritual vineyard. Ninth. Their honour and glory is, the counting of all things but dung and dross, when compared to the excellency of Christ Jesus our Lord, and triumphing with joy, that the light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory: therefore, let the disciple say, I prefer that name in which Father, Son, and Holy Ghost, was acknowledged in my baptism, to all the plaster and patchwork of men. Tenth. I have showed the method by which Christ proved his disciples: the true disciple ventures soul and body, for better for worse, to lose his life for his sake, or to live, at his pleasure; to please him above the world, and prefer, him above houses and lands, and wife and children, and all selfishness. No wonder that flesh and blood should cry out, "this is a hard saying, who can bear it," and this is the language of the world, the flesh, and the devil; although these enemies cannot bear it, yet all-sufficient grace can enable us to bear all things, and will never fail us in the hour of need. John Wesley proved he loved his God better than he loved his wife, and, I believe he could say, for whom I could suffer the loss of all things. Eleventh. His answer was to those who would attend and prefer a dead body, and living friends, and great possessions, and wives and children—"Ye are not fit for the kingdom;" and this is the verdict of all his faithful disciples, and the King's sentence is, "Ye are not fit for the kingdom." Twelfth. I now come to show God's real lineage, and spiritual successors, which always turns upon the spiritual character and state of mind; see Matt. v. 3. The first character and state of mind is, they that are poor in spirit, for their's is the kingdom of heaven; verse 5—they are meek; verse 6—they hunger and thirst after righteousness; verse 7—the blessing of mercy awaits them; verse 8—they are pure in heart, and see God, and behold everything in the sight of God, as God sees it. Here is the peacemaker, the offspring of God; the child is at peace with his father's provisions, reproofs and corrections, believing it requires it all to fit him for his heirship; but he is never at peace with sin; verse 10 and 11—he encourages his disciples to bear persecution, and men's reviling, but let the disciple still be willing to appear in the light, and testify it was for righteousness sake, not falsely, but for his name's sake, and he is still sure of his reward. Thirteenth. He tells them they are the salt of the earth, and as long as ye retain its saving influence, you must be useful with those you mix with; and he tells them, that if the salt has lost its savour, it is good for nothing; verse 14—another trait in the character of his enlightened ones is—ye are the light of the world, the city set on an hill; yes, above all rubbish, and flesh pots of Egypt—above all that is unjust, low, mean, or petty; doing everything that is noble, heavenly, and divine, and ever ready to say to the world, behold us, take an account of us, and know that we are the ministers of Christ, and we

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want to walk in fellowship with God; and we would invite you, that are in the mist and fogs of men, to share with us in this glorious gospel day, in Jesu's lovely face displayed. See Wesley's Hymns, page 616.

"Bless'd are the humble souls that see
Their emptiness and poverty:
Treasures of grace to them are given,
And crowns of joy laid up in heaven.

"These are the men, the holy race.
Who seek the God of Jacob's face;
These shall enjoy that blissful sight,
And dwell in everlasting light."

I now come to show some of the traits and features in the characters of the false prophets, and false apostles, and these have their systems always mixed up with human nature, which always proposes self for its end, and me and us to have the world for our centre, and they want all the people, and every creature, to pay them homage and worship,—to own their supremacy—that is, me and us, which is no less a personage, than the pope of human nature, the flesh and the devil; and if you will not accept of our think so, and say so, you are to be cast out as unworthy of a hearing, and this is your edict, and so say ye all, and these things are opposite to Father, Son, and Holy Ghost. And in the first place, when God told our first parents, that in the day they should eat of the forbidden fruit, they should surely die, the devil said, they should not surely die,—and here he contradicts God. Secondly. The earth is the Lord's, and the fullness thereof; but the devil says again it is mine, and the glory of them I will give unto you, only worship me. Oh, beware of the serpent, for as sure as you take the reptile into your affections, he will beget you into his own likeness, and that will be to contradict God, and tell lies, and covet the places and property of others, and get you to be pleased with sounds and shadows, instead of substance. Again, he never searches to find out truth, but to make good his system, and that is, to make the truth of God a lie. Now, let the father, the devil, feed this child of his—the flesh and human nature—with pleasures and honours and power, and it would so act, that he would take Saint John, New Brunswick, and all the sister Colonies, and the United States of America, and this Pope would dethrone our lovely Queen Victoria, and deprive us of the right of private judgment: the pope will allow you the name of Christ for a cover; but you must take the worldly nature for his substance. But to tell all the features of his character I cannot; therefore I must leave it to those that are more competent to the task. Here we discover the man who has his heart and his affections after the riches, honours, and pleasures of this world—he is the nearest friend of Satan, and the greatest enemy of God. I now refer you to Jeremiah xxiii. 11: For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord; and I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err: verse 16, These prophets make you vain—they speak a vision out of their own hearts, and not out of the mouth of the Lord. Verse 21, I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. Verse 22, But if they had stood in my counsel, (that is the college to learn God's nature and humble love,) and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Verse 26, How long shall this be in the hearts of the prophets that prophesy lies? yea, they are prophets of the deceit of their own hearts. Verse 30, Therefore, behold, I am against the prophets, saith the Lord, that steal my words, every one from his neighbour. John x. 1: The thieves

and robbers are farther described. Deut. xviii. 20 : But the prophet that shall presume to speak a word in my name, which I have not commanded him to speak, or shall speak in the name of other gods, even that prophet shall die. Zephania iii. 4 : Her prophets are light and treacherous persons ; her priests have spoiled their sanctuary, they have done violence to the law. Ezekiel xxii. 27, 28 : Her princes in the midst thereof are wolves, ravening after their prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and driving lies into them, saying, thus saith the Lord God, when the Lord hath not spoken. Isaiah xxx. 1 : Woe to the rebellious city, saith the Lord, that take counsel, but not of me, and cover with a covering, but not of my spirit, that they may add sin to sin. Ver. 9 : That this is a rebellious people, lying children, children that will not follow the law of the Lord. Ver. 10 : Which say to the seers, see not ; and to the prophets, prophecy not unto us right things, but speak unto us smooth things, prophecy deceits. Here we see the great danger the prophets are in, when they mix with the princes and lying children, they require a mind well instructed by the prince of peace, and decision, and firmness, and heart holiness, to enable them to endure. See Acts xiii. 6 : His character is assured—a false prophet, a Jew, whose name was Bar-jesus. Barnabas and Paul were true : this man was filled with the spirit of the world, and envious that a poor naked Paul should stop him of money making ; so Paul and the Holy Ghost (the very opposite) addressed him, and said “ Oh full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord. Here God bore witness to Paul’s being a servant of Christ and a true prophet, when the apostle sunk him in the mist of darkness. In this contrast we cannot but see the blind leaders of the blind, which leads to the blackness of darkness forever. Phil. ii. 21 : “ For all seek their own, not the things which are Jesus Christ’s.” Isaiah lvi. 7. Here Isaiah prophecies of His house being called the house of prayer to all people. Verse 11, “ Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand : they all look to their own way, every one for his gain, from his quarter.” Matt. xii. 13 : Here our Lord brings over this race of dogs, and charges them with being a den of thieves. Verse 33 : Our Lord in this passage further exposes the priests and self-righteous pharisees. This race of men are still the betrayers and murderers of God’s cause and work.

I now ask what are the true statutes and amount of a minister’s support. It is not to England’s statutes we go—no, nor to France, nor Spain, nor America, nor New Brunswick. If he is a christian, he should be always ready to appeal at the bar of Christ, for at no other can they be adjusted. Christ’s statute is—Your bread shall be given you, and your water shall be sure—should it come out of a rock—and having food and raiment they are therewith to be content ; and they are to draw all these blessings by faith, and this faith is to be proved by its works, and testifies that they have laid up no treasures upon earth, and that they have made no provision for the flesh to fulfil the lusts thereof. Now do the ministers of Christ by their act and deeds testify that Christ’s statute is right : and if right, every minister that puts ten, twenty, or fifty pounds into the world’s bank, denies Christ’s system, and is a friend of the world ; and so declares he cannot trust God. This old pope’s righteousness is all self-righteousness, and by his sleight of hand in binding and loosing, he appears as a great luminary in this enlightened age, as he calls it. But, my friends, his light is like the rotten wood which is seen at midnight, but is seen no more when the sun appears. By this sleight of hand he binds to himself all that is learned, and all that is popular, and all that is beautiful to the eye and taste of worldly

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palates. And here he appears like a drake with pitch and peacock's feathers on him, and at a distance every one is admiring the beautiful peacock ; but as they approach near him, they begin to suspect him, from his low belly ; and as they get nearer still, they get more suspicious, and at length he goes into the mud-hole. They are struck with surprise, and say surely this is not the nature of the peacock, for they generally sit on the top of the highest house ; but some of them are ready to say still, it is a peacock, but others reply you do not know the nature of a peacock, but as Philip said to Nathaniel "Come and see,"—let us prove the peacock, and that by driving him about. At length he cries out "quack," and with his head in the mud (the miry clay of corruption), they are ready to say, What a hypocrite and deceiver, a whited wall and a painted sepulchre—beautiful to the eye, but the inside nature is full of dead men's bones, deception, and corruption. I heard of a priest who on a certain day had got on his full vestments, which cost about seventy pounds, and owing to their all being on they had to pay him so much more respect, homage and worship ; and no doubt this old pope of human nature felt like Herod on his birthday, when the people cried out "It is a god, and not a man." Oh ye gods many and lords many, take warning—for God is the same unchangeable God he was on that day, when he was wrath and jealous of his glory, he smote him, and worms ate him, and he gave up the ghost : so God dethroned him for presuming to rob him of his glory. And God has taught his disciples to receive no glory or honour from men ; yea, and his angels too. See Rev. xxii. 9 : "Then saith he unto me (John), see thou do it not ; for I am thy fellow servant, and of thy brethren the prophets, and of them who keep the sayings of this book : worship God." Here it is proved that angels are divested of pride, and he acknowledged himself to be John's fellow-servant and brother. Oh what a contrast between those and the self-righteous, that want to rob Him of his titles and honour, and also his name Lord God, and attach it to theirs ; and here they appear again to take the title that belongs to God (Psalm iii. 9), "Holy and Reverend is His Name." And what do we see in this enlightened age but the record, I am the Reverend such a man : thus they presume and take the bait as well as the name. If God is unchangeable and just, what must be the end of those thieves and robbers ? Conscience, as life and death is at stake, give a true verdict. Let us consider for a few moments the substance of these vestments. Those garments remind me of calling at a house once when an individual was greatly cast down because she had on coarse garments. She withdrew, and afterwards appeared nicely dressed, with countenance blithe, and a wonderful amount of self-importance. I was ready to ask whether the contents within were changed by them, or any thing better : no, they are neither converted nor changed by them—it was all imagination ; and I believe coarse and useful garments become God's people best on earth, and they should wait with patience for their Lord's white robes in glory. Now to return to the priest's vestments : its substance the earth produced—either flax, cotton or silk, which ever you please—the earth produced it. It was spun, and wove, and dyed, and pressed, and the needle work all complete ; then man blesses it, and a sound of air proclaims it consecrated, and it is put on, and the supreme cries out me and us. Us—the weaver, spinner, dyer, presser, and needle worker ; but me says, all its efficacy belongs to me ; for I have blessed it. No glory to God for pruning the earth, and making it teem forth its rich abundance. Oh what a self-righteous lineage are these ! Ye men of common sense, was he made holier by these vestments ? Common sense give a true verdict. Methinks the verdict is—the pitch and peacock feathers ; shewing an appearance to deceive and betray the hearts of the simple. Again, do you think if the people were all blind, would he paint and colour, and show

off so splendid. We answer no; and here they dazzle the eyes with shadows and colors, and the mind's eye with the sound of words—the sounding brass and tinkling cymbals. I would ask again, was his soul anything better during the time these vestments covered the body. Now common sense men decide: if these robes have produced humility in his heart, and like the blessed Jesus, who wanted no reputation, praise or wealth—we believe he would be the better; but we also believe that the products of the earth never did nor never can produce spiritual life, no matter how it is manufactured by man; and if putting on these robes produces, as the sop did on Judas, covetousness to get his bag filled, and combined with worldly power to overthrow Jesus and his kingdom, we believe he is the worse; and this is the verdict of common sense. And your common sense men never give your conscience to that supreme me and us, but to that supreme—thus saith the Lord. I now come to treat on those other vestments—that is first, papa, father and pope (you see this discovery is all here in sound). The word papa signifies offspring. Now make this appellation to a man that never was married, and has no offspring. A man of good sense would say, you are mocking me, or you are speaking untruths. Surely the pope is carried with shadows and ear sound—for, spiritually speaking, all is the offspring of the first pope, and carnally speaking, he was never married; therefore he has no lawful children to keep in subjection. Now we discern in both cases falsehood and deception. Let us view every thing in the sense that God does, in order that we may more easily and fully discover the father of lies. I now refer you to the Douay Testament (John viii. 44): "You are of your father the devil, and the desires of your father you will do: he was a murderer from the beginning, and abode not in the truth, because the truth was not in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof," (behold his offspring above.) Ver. 47: "He that is of God heareth the words of God; therefore they hear them not, because they are not of God." Now is it not plain, that papa or pope is the very sound, and its substance is a nickname. There is but one true and everlasting Father, that begets and brings forth by whatever instrumentality he pleases. Witness the case of Peter—when the Saviour employed the cock to bring him to conviction, and as the cock crowed, he woke up: also an ass, to reprove Balaam the prophet. Now let us try and find out truth in these cases. Let Peter say, "Cock, you are my father—you have begotten me, and awoke me, and saved me:" so much for the sound. (And also the ass.) We come to the substance; and that is, Peter remembered the words that Jesus had spoken, and from this cause proceeded the penitential tears that flowed; and the ass had nothing to glory in, in reproving the prophet—for God gave it a man's voice: therefore the glory belongs all to God. We learn from the above, that God makes use sometimes of very unlikely instruments to accomplish his designs, as says the poet:

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Second, that apostles and prophets should receive the truth from the meanest of God's creatures, we further infer from all the patriarchs, and prophets, and saints, and apostles; and priests and ministers are only useful, inasmuch as God conveys the seasoning salt of his saving grace and humble love: the want of this humility makes them neither fit for the land nor the dunghill. Who would think with the above titles to their names, they were the lowest rubbish. And we hear that the world has got a commodity in their college called Doctor, and how they throw out the bait: the minister's eye begins to catch it, and he says

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it will make me more honorable, and others have it, and I deserve it as well as them; and the devil will whisper, it will give power to the word and efficacy to the atonement of Christ. Oh that will do, say they—what's the price. Oh we will charge you the small sum—so much. His heart shrinks, and he does not like to part with his money; but his companions tell him he will be more honorable; and not only so, but when it is published that Doctor so and so is to preach, you will get two or three pounds collection (and here is the propagation of Simon Magus' race), when Matthew, Mark, Luke and John's men will only get two or three shillings; and his heart says, it will be well to put down and dismiss the carpenter's son with his race of fishermen, and cobblers and tinkers. And what is the substance in this case. Is it to give power and efficacy to the word? I am ready to say no. It is to get honour in the first place; second, to make gain; and third, to put down the men of no reputation. And here you appear in your true and legible character—the friend of the world and the enemy of God. Is it not a wonderful thing that they do not see the devil fooling them; and it is a fact that infants and ignorance and idiots are as well pleased with toys, appearances, shadows and sounds, as they are with the substance. Now ask yourselves what will all these titles and robes be worth at the day of judgment. Then where is all this amount of money—spent for nothing: it is of no use for the support of religion, but the devil has made his use of it; and that is, to fill their minds with his nature and pride, that by and by, hell and the devils will be glad, and fiends rejoice, and hold their jubilee.

I now intend to shew from fact and experience, the effect that these titles and honors have on the Ministers; and secondly, on the people.

First, with respect to the ministers. In the year eighteen hundred and twenty one, I formed a sabbath school, and the curate of the parish came and asked me if I would take him in as an assistant. I said by all means. He came and assisted me in a gentlemanly and christian like manner; but finding out that I was in the habit of addressing the public, he asked me how it was that I did so. I told him I was convinced of sin, and called upon the Lord, and he blessed me with peace and joy: the proceeds of his love led me out to the bedsides of the sick and dying, to talk and pray with them, and advise them to flee from the wrath to come. He replied by saying it was a good work, but advised that I should have the ordination of the Bishop; and he very affectionately pressed me to come over to them, and he would insure me to be qualified and ordained. The good-natured, simple man, thought all my labour would be lost without the efficacy of the Bishop's hands. I thanked him for his kindness, but could not comply with his request. Some years after, I formed a class in the adjoining parish. When the minister of the parish heard of it, he went to the people, and said I should not intrude on his parish, for I was not ordained, and the Methodists have no authority to ordain, and the word was—Drive him away. I sent the rector a message, stating that if he had any thing against me, or against the doctrines I taught, I was willing to meet him honorably, face to face as a man; and if his bishop had limited him to a certain parish, my bishop had given me the whole world; but he troubled me no more. Here we discover the features of that pope—me and us, not Christ the first and the last. I began to wake up to inquire what virtue is in the bishop's hands, and by searching the Scriptures I found the simple term "shepherd" was borrowed from those in the east who fed sheep and cattle. I found he was a person in a humble sphere of life, and night and day was supposed to have the flock's interest at heart, and with steady care and attention to lead them forth to green pastures, and to live among his flock, and to be the companion and servant of that flock. So they brought it over, and deprived Christ and

his true and faithful members. Here I found a beautiful similarity. When Christ came, it was not with the great, to share the spoils in the inn, but in the humble manger, and humble and holy angels, that wanted no worship (but to serve); and on the day of his circumcision, the poorest offering allowed by the Jewish law, was offered for him, viz., two turtle doves. He was subject to his parents, and followed his profession as a carpenter until he was thirty years of age, and then he enters into his bishopric, to reprove, correct, lead, guide, and go before, and meet all the lions, bears, and wolves in the desert. How he proved his love to the flock, by becoming the servant of the centurion's servant, whom he healed; also the Canaanitish woman's daughter's servant. In a word, He was the servant of all. And in this He shews the greatness and glory of his bishopric to be assimilated to his nature, humility, and servitude to the poor. When I compare the bishops of this day with Christ's time, I find there is a vast difference; the bishops now seem to consist of names, shadows, and sounds, and they want to take the place of Christ, and rule the clergy. Such power he never gave to any man. Now, for example, we will take Peter; and did Christ commission Peter to feed Matthew, Mark, Luke, and John, and Paul? No; but Christ said to Peter, Feed my lambs and sheep. Here I find that the true shepherds are the humble, watchful feeders of the lambs and sheep of Christ's fold. Here I rested satisfied that the opposite must be a counterfeit—a bad superscription to pass in Christ's kingdom. I stand in doubt of them, as the apostle said. I believe there is too much of the canker and rust of earth about them. I then got "Daniel McAfee on Apostolic Succession," being very anxious to find the truth. The rector of our parish was left a great fortune; he gave up preaching and the parish, and, as I am told, he went to London, a pleased taking. After some time, as we say, the new rector came, and I was appointed by the committee to wait on him, and to request him to preside in the meetings of the committee, as the former rector did; and when addressing him to this effect, he asked, "Are you a member of the committee?" "Yes, sir," I replied. "Well, I wish to let you know I will not know any committee." "Well, sir," I said, your predecessors did before you." He replied, "But if they did wrong, that is not any reason why I should do the same." I replied, "Do you count that doing wrong?" "I do; for it is my parochial right to have the whole government of the school." I begged leave to differ with him, for it was not his parochial duty. I granted it was his right in the parish school, where he had resided; but it was not so here. I commenced telling him how the former curate came to me in the Sabbath-school, and asked me if I would accept of his assistance, and he and I went and gathered subscriptions, got a house built, and a committee formed, and the names registered; therefore it is not your parochial right. He replied: did the curate ask you to take him as an assistant. Yes sir, I replied, he did, and in a very gentlemanly and christian like manner. He now took a bolder stand, and said I will put you out of the school house if I can. I thought the pope (me and us) was getting to the highest story. He further said, "Will I not be faithful, and support the homilies and laws of the Church of England, and to that Bishop who conferred on me so many hundreds a year." I thought he had heart and head and back in the mud of filthy lucre. I then said, I gave him great credit for his honesty, but I could not approve of the spirit he displayed; and I then directed him to Christ to receive the reproof he gave to the apostle John, when he said to our Lord, "We saw a man casting out devils in thy name, and we forbid him because he followed not us." Christ replied, "Forbid him not—for he that is for us is not against us." Now, suppose the apostle raised an opposition to contradict Christ, who says to those he commissioned, No, no—forbid them not: here is two successions—the one is

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the ignorant, ill-taught apostolical succession; the second is Christ's intelligent, spiritual, and divine succession. For my part I accept of Christ's, and reject the opposite (me and us). He did not take the reproof, but passed it by. This is the way carnal minds generally dismiss Christ. He now took another stand, and asked me "How it was I put myself on a par with him as a preacher of the gospel." I replied, "When the Lord converted my soul, I found a new heart and right spirit, and a desire for the salvation of all the world springing up in my mind, and more than ever I attended to private and family prayer. The Word of God and the Spirit of Truth was and is the training school through which I appear as a preacher of the gospel." He replied, "But you were not ordained, and the Methodists have no authority to ordain persons to preach the gospel." "When I recollect," I replied, "I did preach before the preachers and leaders, who examined me on the doctrines of Repentance, Justification by Faith, and Sanctification through the Spirit; and the preachers and leaders approved of me to go and spread those doctrines wherever I had influence." But it was no use—no ordination could be right only the form that "me and us" could approve of. I then asked plainly, "Do you believe you are one of the apostolic succession?" He replied, he did. Then I said "The Roman Catholics claim that." "They do," said he, "and although they are wrong in some things, they are not so in all." "Yes," said, I "in the laws of restitution they excel many of our Protestants; but am I to understand you to say, that they (the Roman Catholics) are right in claiming apostolical succession?" "Yes," said he; and he brought forward an example to prove it. "Do you know," said he, "Maguire of Dublin, a Roman Catholic priest?" I replied, "I have heard of him by report." He then said, "Suppose he comes over to us, we would let him come into our pulpits to preach; and suppose Mr. Allen would come to us, we would not let him into our pulpits unless he were ordained by the Bishop." Mr. Allen was a worthy Presbyterian minister. So he left Mr. Allen as bad as myself: we had no ordination according to the statutes of "me and us." I then remarked that I was reading history upon apostolical succession; and that last evening I read of three Popes contending for the popedom, and wrath, malice, and envy, led them to poison and murder each other. I thought to myself, are these murderers the successors of the meek and lowly Jesus; if so, the greatest vagabond on the street may claim apostolical succession. He said he would see me again. I told him to prepare himself, and I would also do the same, and we would strive to find the true successors of Christ. So we parted,—and he never came near me again. Shortly after, I received a letter from the agent of the estate, desiring me to keep the key of the school-house, and not allow the rector to have possession of it; but he did not trouble me. I now desire to lay before my readers the views I entertain of apostolic succession. I now view it as separate from Christ. I read in history of one Pope Joan. She was a woman, and filled the papal chair for several years. She was found out by having a child in the street, and then she was exposed. I then thought of a chain with thousands of links, and should one link break, the chain will be severed in twain, and then there is an end of succession. Now the man that fills the priest's office must be perfect in all his parts, and the man that was otherwise was imperfect, and all proceeding from him was imperfect; so here you see a woman, contrary to all law and gospel, filling the papal chair; so we truly declare there is a link in the chain broken; so all who claim apostolic succession may go and claim kindred with the offspring of that lady. Oh, be honest now, and call this strumpet "mother." Do not think by your transubstantiation you can make her a man, or her acts of wickedness chastity. This succession is a lustful, covetous, worldly succession,

We now come to Peter and the keys. Our blessed Lord taught Peter and the rest of his disciples of faith in him the Christ of God, and through this medium their union and communion with Christ is kept up: and by unbelief disunion immediately ensues. And now he comes to prove his disciples. Matt. chap. 16, v. 13, (Donay version): "As he was coming to Philippi, he asked his disciples, saying, Whom do men say that I the Son of Man am? The disciples answered, Some say, John the Baptist." Verse 15: "But whom do ye say that I am?" Verse 16: Simon Peter, speaking for the whole of the disciples, said, "Thou art the Christ, the son of the living God." Christ replied to Peter: "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." Contrast Peter's stand with the self-righteous world, which runs to men's names and offices for refuge, and we hear them say, We will have Caesar for our king, Moses and Aaron for our teachers, John the Baptist, the true baptized church; others Elias, or Jeremiah, or one of the prophets; any one that has great sounding titles, and that prejudice has made an idol of. And here the Roman Catholics miss the mark, for they substitute Peter's name; they transfer it from the *vulgate* language of the Jews; it is the same in English. Christ is the rock on which the church is built, that no storm or floods can ever shake. Mat. vii. 25, the Donay Testament reads thus: "Therefore, whosoever hears these my words and doeth them, shall be likened to a wise man, who built his house on a rock." The rock here is Christ and his word. Again, they say he is a pastor, and ruler, and governor; they further tell us that all the powers of darkness, and whatsoever Satan can do, is not able to shake the Church; and their own foot note on verse 23, is a perfect overthrow of their infallibility:—"Satan—this word signifies in the Hebrew an adversary, and is here applied to Peter because he opposed the Saviour's passion." Christ says, "Thou savorest the things that be of men." We see that Peter by faith drew his blessing and power from Christ, and by unbelief he was cast behind him as an adversary. They have told us that all the powers of darkness could not shake him, and we hear his succession is Satan and men. Peter is very like a man that has got two or three hundred pounds out of the bank, but he fighting with Satan and men, they throw him down, and leave him wounded and penniless, so that he could not change one shilling; but what good is it to him to cry out, "I had it, I had it;" and also Peter could not change one sixpence when he was cast out of Christ's presence. Here Christ casts him out, and this fact proves his own word to be true, where he said to his disciples—that many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven, when the children of the kingdom shall be cast out into outer darkness; and also, "Thou Capernaum which was exalted to heaven shall be brought down to hell:" who would say Christ is a liar. Now I ask which is the rock—Christ or Peter? Answer conscience, and do not let prejudice speak, and force you to give your verdict to Satan and men. Now justice, righteousness and truth openly declare that Christ is the Rock—not Peter; and further, we prove that Peter is depending on Christ, not Christ on Peter: for Christ told him that Satan wanted to have him that he might sift him as wheat, but he prayed the Father for him. And here from Christ the Rock the milk and honey flow, and there is no other foundation can be laid but Jesus; and at His Name every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father (supreme). Away with your gods many and lords many—that savor of the things that be of men. Again, they tell us that Peter had the keys: granted; but Christ gives and takes away, therefore the former position was nullified by him who

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took it from him; therefore never dare presume on the former. If you do you will contradict God, as Peter did: then you may think you are an adversary. The man that says that Christ appointed any one of his disciples to be supreme over the rest, insults the King of kings. When the disciples began to contend for supremacy, our Lord put his stamp upon their memorial for ever: "It shall not be so with you." And here men rise up, and with their own act and deed declare Jesus to be a liar—it shall not be so with us. And here they prefer the worldly Gentile government to Christ's. We see apostolical succession is like one who said "Let us call fire from heaven." This is me and us: "We saw a man cast out devils in thy name, and we forbid him, because he followed not us." Another of the same (*viz.* Thomas) would not believe in the resurrection of his Lord unless he saw his wounds—that is the manner of doing business in unbelief. Judas sold him, Peter denied him, and again contradicted him; but Satan contradicted him also by saying, "Thou shalt not surely die." And we have here found out that Joan and the devil are the supreme papa, and those that are led by men are their legitimate offspring. Let us now see the contrast. Christ's kingdom is a spiritual kingdom, and Christ and the Spirit reigning without any man's dictation or control: the Holy Spirit the prophet and (not man) the teacher; also helping their infirmities (not the vain help of man); and with those spiritual subjects the Comforter is to abide for ever. I have given their character more fully in the commencement of my remarks.

I will now endeavour to show that Christ pardons by repentance and faith, and without they repent they shall all likewise perish; and this is the law to sinners that never did repent, and also to backsliders who have made shipwreck of faith and a good conscience. To the former the command is "REPENT:" to the latter "Repent, and do thy first works, lest thy candlestick be removed out of its place." Here they both stand at a distance from God. The work here mentioned is not any manual labour: but God explains it himself by saying the work of God is that you should believe on Jesus Christ his Son, whom he hath sent. So we are justified freely by faith in Christ. And he teaches his disciples to follow his example. In his ever memorable sermon on the mount, he teaches them, if thy brother "hath aught against thee, leave thy gift before the altar, and first be reconciled to thy brother, and then come and offer thy gift." He also teaches his followers in that beautiful prayer (*viz.* the Lord's prayer), in which he says, "Forgive us our trespasses as we forgive them that trespass against us," and further remarks to them "that if ye will not forgive men their trespasses, neither will your heavenly father forgive you your trespasses." Our Lord taught Peter, that if his brother repented he was to forgive him seventy times seven. Again, the Saviour taught his disciples by practical example: a certain king called his servants to an account; one of the servants prayed for mercy and patience, and because he had nothing to pay, the king frankly forgave him all. So he met one of his fellow servants, and demanded payment, and he prayed him likewise, but it was of no use, he was cast into prison. The third servant being a witness of it, told his master and he called him (the first) to account for his cruelty, and charged him with a breach of his law, and said to him, "You ought to have had mercy on your fellow servant, even as I had pity on you;" so he is sent to prison until he could pay the debt. First, we learn that Christ's law is the statute; second, that the Lord is true to his word, and is no respecter of persons; and third, that all his servants must bow to his law and sentence; and it is the duty of God's faithful ministers to direct, like the Apostle Paul did the trembling jailer, "Believe in the Lord Jesus Christ and thou shalt be saved; and the ministers should direct them, if they have taken anything by false accusation, or by injuring their neighbor's character by

telling lies about them, that God's law requires of them, to confess and forsake, and they shall find mercy, but not to the priest or minister, unless you have injured them, and then it is their duty, or whoever the injured person is, to pardon, and then come to God with humble confidence, so sure shall you be pardoned. Therefore, the substance of the whole is—he that believeth is loosed, and he that believeth not, his sins are bound. See St. John, chap. xx., v. 22. After his resurrection, he breathed on them the Holy Ghost; the true prophet, the Spirit, bearing witness with their spirits, that their sins are forgiven them for his name's sake; and they can encourage others, like David, "And I will tell you what he hath done for my soul: as far as the east is from the west, so far has the Lord removed mine iniquities." And the ministers in whom the Holy Ghost dwells, can address the people as our Lord addressed Martha at the tomb of Lazarus, "If thou would only believe, thou shouldst see the salvation of God." Do not mistake me here: it is not an historical faith, nor faith in men, nor the faith of devils, but the simple, childlike, humble faith that staggers not, but works by love. They are the spiritual offspring and successors of Christ in every nation, and kingdom, and tongue. We behold God in his word, and spirit, and nature, all in harmony with the above, and from our Lord's addressing his disciples in Matt. xvi. v. 13: "They all seemed to be one;" 14: "And they said;" 16: "Peter answered;" 20: "Here he charged his disciples;" 24: "Then Jesus said to his disciples, they must deny themselves;" as if he would say, I will have none of your selfish supremacy, Peter. John, chap. xx., v. 28: here the disciples all appear on an equality, and if Peter ever had supremacy, he has lost it, for this is after Christ's resurrection; therefore, the last will and testament is in full force. If Peter or John, or any other of Christ's disciples, were superior, it was owing to their faithful servitude and humble, loving zeal; so we see in this, that Peter and all others, who are rolling stones, which are no support to the building when lying among the rubbish, must be taken up, and properly prepared and applied with well tempered mortar, used in accordance with 1 Peter ii. 4, (the Douay version): "To those that have tasted that the Lord is sweet; unto whom coming as to a living stone, rejected of men." Peter can tell that Christ was rejected of men, and he himself went to teach, and correct; but Peter soon discovered that he was but a rolling stone; 5th, Exhorts all believers that have spiritual life to come, and says, be ye also as living stones as well as me—build up a spiritual house (not a carnal house), holy priesthood, not divided, where Peter represents the house, and the members of the priesthood one, without any superiority, and all engaged in one work—that is, to offer up spiritual sacrifices (not carnal) acceptable to God, by Jesus Christ; not by any other rock, or any other name; for any other could not be acceptable to God. Verse 6: Peter brings over, and quotes from the prophets, "Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth in him shall not be confounded." First, Peter exults in Zion's glorious and unchangeable foundation, and secondly, congratulates the man that remains thereon, and he is never to be confounded. I rejoice with Peter that he has got rid of that usurp.—"me and us"—and holds that Christ is the foundation and top stone. Oh let Roman Catholics and Protestants join in one universal cry, Away with self-righteousness for ever; and let us get that love divine that would bind our glowing hearts in one—that never should be twain.

We remark, there are some houses built with stone—cold, dry work; the inhabitants are always in fear and danger in time of storms. There are also others, built with stones, great and small, and smaller still, and sand, lime, and water. These properly tempered form a cement that binds great and small together solid, and this is union and strength, which allays the fears of the inhabitant,

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and he takes his repose in perfect safety. The former I would describe as a system of day morality, that consists of creeds, and names, and modes, and forms, and is content with the zeal and love that these inspire, and when a storm arises the heart thrills and beats, but when he believes it will blow past without death and ruin he is ready to gather all his selfish physical forces, and cry out Great is Diana of the Ephesians, and again lulls down on the sand and pebbles to rest; but oh that blessed comfort spiritual and divine faith, hope, and love; and though the rocks were tossing on the plain, gather them, and bind them to Zion's rock by this divine cement, (Faith, Hope and Love), forming a solid bulwark, that the gates of Hell cannot prevail against; but let them loosen the cement, one falls out here and there, and are bye and bye kicking about in the rubbish of filthy frothy conversation. This is true; but let them retain this divine love, not carnal love to carnal objects, but to divine objects, and it would form such a house, and building, and members, as Peter describes above, and as the Apostle Paul presents to us, 1 Cor. c. 12. It begins with spiritual gifts, and the one spirit pervading them all, for by one spirit we are all baptized into one body—and this levels down all distinctions, and Jew and Gentile meet alike, and their drink is not the stagnant waters of earth, but the living water, through the living spirit—its own native region. Though men may say the foot is not of the body, it is of the body; and it is of little consequence, the think so and say so of men, but what God says, verse 23. And on those feeble and weak members God bestows more abundant honors, and our uncomely parts, have more abundant comeliness. In the close he shows the reciprocal union there is in Christ's body of suffering and rejoicing together—and after showing the excellency of the gifts, he comes in chapter 13th, to show unto them a more excellent way, when thrones, and kingdoms, and tongues, and gifts, and knowledge are gone. We see in this that the divine summit of love is the bliss of heaven and earth. Verse 48, Charity never faileth—it never failed the faithful prophets, apostles, and martyrs; and they have proved that John's definition of love is true, viz. stronger than death. There are different kinds of love, as varied as the objects and attachments we form. Our Lord says, The world loves his own; and the flesh and the devil always tend to their own nature. The world may say, they love religion, but no—it is not so; for it is not in the nature of the world to do so—it is only a pretence; for the Scripture says, "that a corrupt tree cannot bring forth good fruit." The devil's love is the opposite of God's love. The devil's love is to beguile with fair speeches, and he teaches those who listen to him to keep in the dark and in secret. Witness our first parents—behind the trees in the garden of Eden. Our Lord's teaching is the very opposite: he cries aloud, brings to conviction, and provides a remedy and pardon. Again: the devil's mercy is all for the body and flesh; God's mercy is to crucify the flesh with its affections and lusts—to save the soul. I will now give you an example, with respect to David the king. God did not cover David's sins because he was a king, but brought him to conviction, and to the light, for whatsoever makes manifest is light. See 2 Sam. xii. 12: "For thou didst it secretly, but I will do this thing before all Israel." God does not want Israel to be deceived. Oh, Israel, do not take him to be a man after mine own heart, when his acts and deeds prove him to be in the sink of iniquity, and joined with the devil in his secrecy. "His servants you are whom ye obey." But the latter part of the verse reads thus, "and before the sun." Here is God's statute; not the creed of men, or the homilies, laws, or canons of any church,—for no church is to legislate for God, but Christ's church should obey their legislator, God, and not go to the rotten-wood light in the midnight shade; no, nor to the changeable moonlight, no, nor to the studded, spangled, starry,

twinkling rays : their glory belongs to the sun. Let us therefore bask in his glorious light, and heat, and freedom ; then we shall be free indeed. Let us now see the effects of the sunlight on David, verse 13 : " And David said unto Nathan, I have sinned against the Lord." First we prove it true, that he that " confesseth and forsaketh his sin shall find mercy ;" and the Lord preserved his life. We see David confessed to Nathan that his sin is against the Lord, and the Lord's prerogative is to pardon. Verse 14 ; the Lord takes away the life of his child, to let him know that in his hands are the issues of life and death ; and it was not in the power of Nathan to inflict penalties, or grant indulgences ; but it is his business to deliver his precise message, as God has given it to him, not adding so many ceremonies, or alms-deeds, or prayers, to purchase their pardon : this system contradicts God and his true prophets ; witness David, —also the poor publican, who was justified on the spot, and went down to rejoice and praise his Lord,—also the jailer, who cried out, " What shall I do to be saved ?" The Apostle did not answer him in that way—to do so and so, for no doubt he would have done it ; but simply, " Believe on the Lord Jesus Christ, and thou shalt be saved,"—and saved he was ;—also the dying thief, without the ceremony of baptism or the Lord's supper, which he enjoined on all his followers to observe ; but his word says, " Whosoever shall believe on the Son hath everlasting life ;" also, " Christ is the end of the law for righteousness, to every one that believeth." Christ gives the response, " This day shalt thou be with me in paradise." Here we have four cases of God's way of purifying and justifying sinners, without anything of their own to recommend them, viz., David, the publican, the jailer, and the thief on the cross. These were all accepted when they were in a truly penitent state of the soul : which was manifested by their crying out, and appearing in the light of the sun before God. You cannot be mistaken if you will only pay attention to the nature and tendency of that nature to Jesus. This love always tends to God and heaven, and the uncreated glories and riches of the pearly gates and streets of gold, and by the eye of Faith the believer contemplates, wonders, and adores the origin of all that love. The devil and his votaries in their nature shew they are of the earth, earthy. Witness how the lying father of his lineage presumes on Christ, and takes him up to an exceedingly high mountain, and shews him all the kingdoms of the world, and offers them to him and the glory of them. And here he commences his lying, for it was not his to give. But Jesus was not depending on this world for glory and honour ; neither are his people, for they look to a heavenly kingdom. You never heard of the devil speaking about heaven : no it is not his or his subjects' privilege to speak on a subject so divinely high : the surface of the earth is the highest position for his followers. Oh that I could persuade you to resist your adversary when he comes to deal out his lavish kindness to you—when he whispers, oh but you have a dexterous frame and fine dress of the best of workmanship, and rosy cheeks, and lily neck—he will tell you there is none such as you. I wish to tell you how to answer him. First, tell him he is a deceiver ; second, that you want to know every thing—its nature and its end ; third, the truth is, these garments and workmanship are getting old, and will decay ; fourth, and to tell the truth, the worms have commenced on this dexterous frame already, and my brother and sister (the worms of the earth) are waiting to devour this lily neck and rosy cheek. And this is the truth, and the end of all earthly beauty and glory : anything beyond this is a ghostly vision. Suppose the lust of the eye is your beauty : he will want you to receive his proud nature, and rob God of his glory, and when you fall into his snare he will make you believe, that all the glory of creation and formation belongs to " me and us." Behold he lies. There are others that he steals in upon their senses,

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works up their imaginations to build and boast and glory in their stately man-
sions and splendid buildings, and lofty towers ; and even among God's people,
he steals into their churches, and operates on their minds to get such and such
fittings up, and then ask all to admire what has been done. And this old
deceiver goes from the church to the spire, and to and fro, and gets them to
work up his material to the highest eminence, and then adorns it with the lim-
ner's brush. They beg about, and also stand on the devil's ground, and get
up bazaars, and parade about, with show and sound : and these ye have gained
by your silver trumpet sounds, but not the Gospel trumpet sound ; no, nor the
harmony of Jesus' name ; and by this means we will get a bell like others. And
this they do after hearing from God's word, the nothingness of the sounding brass
and the tinkling symbol, and because "me and us" has said it, hoist up another
part and parcel of the devil's material, a pot of the earth, to please the flesh pots
of Egypt—their own nature—and thus it tends to its own. Oh, that I could
clear your brains a little, and bring you away from the sounds and mists and fogs
of men. May I ask you, is not this splendid steeple earthly material, and
while you gazed and admired, and cried it exceeds all others—did it ever con-
fer a blessing on you for such respect paid to it, or has its contents, the bell,
saved you ; oh no. And what is the truth in this case, is it not that the devil
has left you to banquet your eyes on shadows, and your ears on sounds (is this
true) ? It is a matter of little consequence what John Collins or any other
man says, but what our Lord says : when they presented to Jesus' attention,
the Beautiful Temple, and the great stones, did he take part in their glory and
joy ; no, but he cast a dusky shadow on all their glory, and tells them the day
is coming, when there shall not be left one stone upon another. He is the
rock of truth, where the expanding mind may rest, and raise on the rock a
spiritual edifice. Oh, never let us cast a glance or ray of delight on those
fabrics, destined to decay, but to that house that never needs repair. And since
I had a conversation with a clergyman some time ago, I must say with St.
Paul, I stand in doubt of you—that you are carried away by the gaudy worldly
conformity and fashion of the day. Our discourse ran to this effect : when an
individual gave the minister great credit for the nice taste displayed in the fine
spire he had erected, I took the opposite view, and did not give him any
credit, for he had made a great digression from the old Presbyterian usages ;
but he replied, the world was growing and improving, and also in this enlight-
ened age we ought to advance and improve, and again was it not pleasing
to see it show us the way up to heaven. I told him that some of the Roman
Catholics had beads and dickets to point the way, but we have Moses and the
prophets, Christ and his apostles, and we did not require the beads or dickets,
or his spire, to shew us the way to heaven. Again, he said he had been at Fre-
derickton, and the Methodists were building an extraordinary spire on their
house : this was justifying themselves by themselves. I asked him how much
it would take to finish the Methodist spire ; he said he had heard it would take
three hundred pounds, and is not that an enormous sum. Yes, said I, and I am
sorry to hear it ; I then asked him how much his spire cost, he said only twenty
five pounds. From the same parity of reason, they are guilty of the abuse of
three hundred pounds, and you are equally guilty of the waste of twenty-five
pounds. We infer from the above that large sins and sums are criminal, and
small sins and sums are venal. But the use I wish to make of these remarks
is to show how men of this enlightened age, have become slaves to their eyes,
and ears, and then receive praise of their fellow-men for their fine dressed
painted dolls. And as I have given one or two characters of ministers of
the Church of England, to do justice, I wish to give one or two of the op-

posite. There was in the north of Ireland, a worthy young curate, devoted to his God, and to his work, who was not content with preaching once a week, but visited and preached on the week evenings, to the sick and infirm, and to the poor, whose garments forbade them attending the larger congregations; to these and such as these he delighted to accommodate himself. Now behold the contrast—there was a rector of three parishes, about three miles distant, who came through the country hunting; the people began to say it would be better for him, if he was like Mr. Murray, and visit and preach to the poor in his parishes. This came to his ears, and he felt quite indignant towards Mr. Murray, and wrote or went to the bishop, and the bishop wrote and dismissed him, (Mr. Murray) because he took a step without consulting him. And if God's spirit and grace constrains a man to preach publicly, and from house to house, he must not only desist, but bow to his superior, the bishop, who says, no, no, and dismisses him. But we see in the next place, who is the superior; and I heard that the third week after the curate's dismissal, the Rector of Dungarvon was seized with apoplexy, and died immediately, and the bishop was taken ill and died the same week. The people looked upon it as the just judgment of God, and it was spread abroad, "take care of a millstone." Again, another rector, whose meeting I attended, when I was called upon to address the meeting, after which we entered into close conversation, and we got so gracious, that he wished me to form and meet a class in his vestry (which was built at his own expense). I thanked him for his kindness, but I could not comply with his request, for two reasons; first, I had formed two classes some time before, and I would not wish to leave them at present; secondly, I could not do it, without consulting my brethren the preachers and leaders, but I advised him to call up some of the sleepy dormant talent among themselves, and get the people to work. The third minister was a curate of the parish where I resided, with whom I sat for many years on the committee that governed Dunaghy School House. He was a Mr. —, and was a gentleman of principle and an amiable man—a true Christian, and one whose liberal philanthropy was evident to all men; but he sickened and died, with the blessed assurance of dwelling in the house of his God for ever. Some time after his death I went to pay the widow and the fatherless family a visit. I was hailed with a hearty welcome, and they began to repeat some of the conversations they had respecting me, too high for me to record. I asked to see the offspring of him who had gone triumphantly to his eternal home; she rang the bell, and when the servant came, she desired her to bring the children; after a short interval she met the children at the drawing-room door, and introduced them to me one by one, as a particular friend of their late beloved father. After some time she again rang the bell, and gave directions for the servants to come to prayer: so I prayed with them, and soon after bade a long farewell. Again I represent a circumstance respecting a priest. Upon an occasion of appointing guardians of the poor of the parish, after some speeches were made, the priest got up, and found great fault with the town for taking advantage of the country, by getting in two guardians from the town; he said he thought it would be right for the country to put in two when they could. He then sat down, and I rose up to speak, and said I agreed with the former speaker on the first point—in his disapproving of the town taking advantage of the country; but I could not approve of taking the same stand the town was taking, for by putting in two we would be guilty of the same act we condemned the town for doing; but I think the right statute is never to do the same thing to our neighbor that we would not have done to ourselves under the same circumstances; and that although we had it in our power, we should not use it, but let the town put in one, and the country

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one. The priest said he could not object to the ground I took, and he did not want to thrust his opinion down any man's throat. I felt much gratified to hear and see such a priest, for popery in miniature or maturity is to cram down, whether they are able to digest or not; and I must acknowledge that this was a man better than the church of which he was a priest. First, we learn that wicked men in spiritual offices do rule; second, what a pity that such men as those who acknowledge truth, and are taught of Jesus, and preach to the poor, are forced to give up the right of private judgment, and their opinion to them. You may think I am speaking against names and denominations, and sects of people. I say no. It is against the sins, superstitions, and idolatry of all people. I must say I never was so free from sectarian zeal as I am at present; for any name would do for me now, only let me have the spirit and nature of Christ, to be in all and over all; but I only make use of these names for the sake of understanding. I now relate another circumstance which took place in consequence of a Presbyterian minister, who was commissioned to go through Ireland on a missionary excursion. He was preaching conveniently to my place, and I went to hear him; he preached justification by faith very justly; but having forgotten good works, he came up in the rear rather hurried, and went by the post a little, by saying, "Not forgetting good works, but far from trusting in them as meritorious for salvation, as the Methodists do." One of our leaders said it would be right to speak to him, and ask him what proofs he had for the above assertion. We went to his lodgings, introduced ourselves as Methodists, and said he had charged us with trusting in works, and believing them to be meritorious for salvation. He said he thought there were some who held that sentiment. I said I would not take man's "think so or say so"—no other proof than Mr. Wesley's, and the standard writings of the connexion; for we deny the charge. He said he had reference to a few individuals, low and mean, who went about through the houses in the country. I replied, We are the low and mean people going about, and stand on no eminence at all, and we deny the assertion: we want the proof. He said, He was happy to hear that we did not hold such doctrine, and as the people here know it, they will see that I made a mistake. I am sorry, sir, I replied, that you did not keep it at home, and apply it to those who you say are guilty of it, and not come abroad to publish it about a people, when you are not prepared to substantiate the charge: what I now think would be right is for you to write a note to the minister of the congregation, and state that what you said was only in reference to a few individuals whom you supposed held such doctrines, but being better informed, you believe they hold no such doctrines here. Oh, said he, it does not require that, since they know you so well here. Oh sir, I beg leave to differ with you; for a great many are led by the nose more than by the understanding, and they will say "He is a learned man—he knows every thing about it, and it must be true;" and by covering over and keeping in the dark, these nose-led people will be led to believe a lie instead of the truth. Then said the leader: I live in the neighbourhood of the meeting house, and the people will be charging us with it, but allow me, before Mr. Collins as witness, to state that in what you said you were mistaken, and could not prove it, and being better informed you do not believe it is the Methodist doctrine at all. He said, I do allow you. I then addressed him as follows: Sir, there are two reasons why we came to wait on you this evening, first, you must be away on your tour, and we must attend our callings; and secondly, we never wish to say behind a man's back what we would not say to his face, and let it bear the investigation of open day; therefore I hope you will pardon us for our forwardness. He said, I confess you have acted like gentlemen. We shook hands, and bid him farewell. He is since dead; and I hope

through Jesus, he has got the white robes, and is singing unto him that loved him and washed him in his blood, be glory for ever and ever. The leader was very faithful, and brought him to confess that if we were guilty, we could not have had the face to come forward and meet him; and it changed the sentiment in the country; and I must say he acted the gentleman, and displayed great humility in submitting to those low mean people; and let the world call us what they please, we wish still to maintain the highest regal glory of the Prince of Peace—that is, truth and righteousness.

I left my native land, and landed on the shores of British America on the first day of August, eighteen hundred and forty three, which is ten years this present August 1853. I am now settled in the woods, about twelve miles from the city of Saint John, New Brunswick, on the Loch Lomond Road, and I have called the place of my residence "COLLINSVILLE," to be known in time to come; and in the year 1850 I heard from the Presbyterian *Witness* and from the pen of *Scrutator*, a cry from the woods: I understand the proper name for *Scrutator* is R—I—, to whom Father, Son, and Holy Ghost was applied. Is it not a strange thing that some men delight in nicknames: a fictitious name is only fit for a man that plunders in the night season. In Nos. 1 and 2, *Scrutator* states. (addressing the editor), some time ago you published a speech delivered by the Rev., Mr. I. of Saint John, N. B., as well as the writer remembers, in which the reverend gentleman seemed to have a general complaint against the Presbyterians, man, woman and child, in the Province: in fact, he blamed the Church at home for exporting bad scantling of College manufacture. Here we discover that Mr. I. is not satisfied to be idolized by others, but he makes an idol of himself. Behold that reverend gentleman. See the man admiring this stiffened, starched, adorned pipe clay. I think if he had looked within, and had seen that the contents was wind, puffing him up, he would not have made such a cry-out. I would ask him if he substitutes college education and church manufactories and reverend gentlemen, for the meekness and lowliness of Christ and the teaching of the Holy Ghost. He is equal to the priest I heard of, who transubstantiated a leg of mutton into a fish, when he wanted his palate greased. Again: in No. 2, *Scrutator* says to such worthy men, "In the name of our holy, our beloved, our scriptural presbyterianism, honored by your worthy names, long may you live," &c.; and comes on to that Church that has no king but Jesus; which is very good if true and not wind. Let us now test him: first from their forefathers, the ancient worthies, who continue on in the presbyterian lineage, he pours down all the blessings of heaven upon them; but does not touch the substance—repentance, justification, adoption and sanctification; and to such characters only as possess these qualifications belong the blessing of heaven: it is to character, not to names or professions, God gives his blessing. It is a pity that *Scrutator* had not entered into Christ's spiritual training school, and learned the first lesson under the yoke—to be meek and lowly in heart; not the enticing words of the tongue or of man's wisdom, or of the letter which killeth. I think if he had, I should hear him say, "Away with the knowledge that puffeth up, and give me that charity that edifieth." Having now represented Jesus the king in his domains of humility, oh *Scrutator* let conscience speak truth, and it will tell you that you are deceived, and that your king and captain is he who is styled the prince of the power of the air, who rules in the heart of the children of disobedience; and every blast and puff of wind coming from him legally declares "I am under the dominion of this prince," and his production is the painted pipe clay filled with wind; therefore I would advise *Scrutator* never to presume to substitute his ear and the sound of words, and pitch and peacock feathers, for the spirit and nature of Christ. He also said he would give some-

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thing very spicey. I hope he will discover that the spices of the world never produced wine for the citizens of Christ's kingdom. Again, *Scrutator* in his article No. 2, brings a charge against the man who was changed from a hard heart to a penitent one : and secondly, he charges the leaders and local preachers (for these are the persons that meet the classes), with charging a york shilling for their weekly confessions, and one dollar for their quarterly confessions, and four dollars for a yearly absolution ; and since he does not touch the reverend ordained men who have entered into his classics, but those who are poor grasshoppers, leaders and local preachers, he says he does not know what they say, and others do not know what they say, and of course the cry every where is "Hush ! hush !" It seems as if I felt myself like a little boy, when a large boy was beating him, who cries out if I was your match you would not beat me in that way, and you belong to the blackguard and cowardly race, but I have an elder brother that will match you. Surely I feel like that little boy : for I do not know one sentence of grammar, nor can I spell correctly, and of course I am only a stripling in the hands of *Scrutator*—yes, and the least of all ; and I dare not appear in Saul's coat of mail, helmet, or shining sword—they were not made for me ; but with my sling of experience and stone of truth (Jesus), before whom Goliath bows his head. So then I have not one particle of strength but what comes from my elder brother, to meet him. I now stand to witness for the truth, the whole truth, and nothing but the truth. The first charge is a york shilling for the weekly confession : well, the weekly subscription is one penny ; and *Scrutator* in union with the prince of the air has blown up the lie to sixpence more. The second is, one dollar a quarter ; while the general subscription is but one shilling or a quarter of a dollar. Here we see the wind has risen to the extent of three shillings and ninepence or four shillings worth of abuse. The third charge is, four dollars for their yearly absolution ; and although I was a leader and local preacher for twenty four years in the County Tyrone, Ireland, on the Dungarvon circuit, and my father was for fifty years connected with the Methodists, he never knew of such a practice, I never knew of it, and no man ever knew of it, and God never knew of it in the sense in which *Scrutator* charges it. So, *Scrutator*, this prince of yours has carried you in your belief above the God of heaven and earth—he must be the man of sin that exalts himself above all that is called God. Is not this my elder brother's words. Again, I would say to *Scrutator*, since we never knew a Methodist taking the place of God, and pardoning a sinner with or without money, therefore I demand of *Scrutator* to come forward and prove the above charges, and enlighten our ignorance ; for by so doing he may prevent the blind leading the blind. Oh, will you let us fall into perdition. Oh rather than we should be damned, we say to you, lift up your voice like a trumpet, speak and spare not ; suffer not sin on your neighbour ; rebuke and exhort—for an open rebuke is better than secret love. And since my elder brother is the Prince of Peace—not peace with sin, or sinners perishing in disobedience and iniquity—he becomes reconciled to the returning sinner, who confesses and forsakes his sin, and with mourning and weeping, and groaning, and lying a prisoner in the pit, like David who roared with the disquietness of his soul, which *Scrutator* despises ; and by so doing has despised the Man of Sorrows that travailed in the garden ; and Saul of Tarsus, when Heaven rejoiced, and cried Behold he prays ; and the trembling jailer ; and the poor publican. With these and such as these the Prince of Peace and his returning penitent subjects agree ; but here *Scrutator* puts his stamp upon them, and says "A few artificial and fictitious tears," and all those who are of the self-righteous lineage will say, "It is true, it is true—we need no repentance—we are not born of fornicators—we are not as

this poor publican." And this is the product of this self-righteous supremacy, that presumes to know more than God—for God never pardoned any man for money; but on the contrary, because man has nothing to pay, he frankly forgives him all. I now call *Scrutator* to the bar of my elder brother—Matthew v. 23, 24—"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift," and the Lord's prayer teaches the same: Therefore as my elder brother commands the gift to be left there until reconciliation be made, I hope *Scrutator* will not presume to pray to God, for his prayer cannot be acceptable, being contrary to his (God's) laws. I now demand of *Scrutator* that he come forward and prove those charges, or else acknowledge his error, and confess that he spoke in haste, and is sorry for it; and I can assure him on behalf of the leaders and local preachers, that they will treat him the same way as God would do, that is, they will not charge him one copper for his absolution; and that is the meaning of our Lord's words, "Whosoever sins ye remit, they are remitted." We see, according to God's law, the transgressor is to get his remission on earth, and then come and offer his gift, and a merciful God will remit it in heaven; but the impenitent persisting in his sin, it is bound on earth and bound in heaven: they shall all likewise perish. I will give you an example. An Irish gentleman, whose carriage inadvertently upset a beggar on the road, pulled up his horses, and asked the beggar's pardon. The man replied, it is granted sir. The gentleman made him a present, and drove on. First, we see a beggar pardoning a gentleman, and the gentleman offers a thank offering like the leper. This is following Christ's statute—Luke xvii. 3—"Take heed to yourselves: if thy brother trespass against thee rebuke him, and if he repent forgive him" &c. Here we discover the sovereign dealings of God with man—they harmonize without the least jar or contradiction. If the above be correct, the opposite must be wrong; therefore the man who charges any sum of money for any service done for Christ or his Church, declares by his act and deed that he denies the Scripture doctrine of the sovereignty of Heaven, and declares that he joins league with the world, the flesh, and the devil—he is the enemy of God. I must tell *Scrutator* he missed the mark when he vilified the leaders and local preachers among the Methodists; for they are men whose lives, actions, and characters, prove them to be taught of Christ, and that they tread in his steps and in the steps of his apostles. They have no worldly reputation—no titles to grace their names. They can truly say, We covet no man's silver or gold or apparel, and it is not yours we want but you; and we labour with our own hands to supply our necessities and them that are with us; and we feel it is more blessed to give than to receive. There are exceptions in all cases, but this is the true foundation in Christ, and the practice of his faithful servants and apostles. *Scrutator*, can you and your Reverend Gentlemen's idol imagery say so. I hope *Scrutator* will not presume to substitute his idols, offices and names, for the character and true name of Christ. *Scrutator* proceeds to charge us with having changed our principles, and that we never had any real principle, and now less than ever, &c. *Scrutator* must be wisdom personified, and not only so, but he must surely claim some of the attributes of the Deity, namely, his omniscience and omnipresence, when he states that he knew me for eighteen years a member of Stewarton congregation, and an assistant elder, breaking bread and pouring out wine; and all this time he knew me to be without principle, and now that I have as little as ever, and he also charges me with falsehood and hypocrisy, and if the slipper fits me to put it on. I now tell *Scrutator* the slipper does not fit at all, therefore I return the compliment, thinking it will

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fit him best. First, I say that during the period of eighteen years I never saw or heard Mr. I.; and here he says I never had any principle, and that I have not any now. Now *Scrutator* you must be an utterer of falsehood; and do you not feel that the slipper fits you. Secondly, with respect to hypocrisy. My eyes have seen and my ears have heard Mr. I. on Methodist Missionary platforms, and I must say I thought he excelled in speaking; but here we see this race of men giving and receiving compliments and honours one of another, by which they prove themselves to be whited walls or adorned sepulchres, when inwardly they are full of malice and wickedness. Now *Scrutator* you must see and feel that there is not any person in New Brunswick that the slipper fits better than yourself. I believe he was no hypocrite when he cried out not so much against Alexander the coppersmith as he did against those who used his material; and if *Scrutator* is one of the best pieces of scantling sent out from the college, they are not worth a copper each. Oh, for common honesty! oh, for another race of poor illiterate fishermen, with the holy unction of God with them. Again, I follow up *Scrutator* to No. 5 ("A cry from the Woods"). First, he says, he defies any man to point out a single falsehood or exaggeration in them—what he calls the refuse and floating material. I am surprised to hear this statement. And since I have charged him with criminality and falsehood, and as he still persists in iniquity and crime, I must consider myself equally guilty if I were to allow his sin to pass without rebuke, and not strive to save him from worse than Niagara Falls. The God of this world having blinded his eyes, I feel in duty bound to cry, Awake! awake! and see the first inscription—a lie in your right hand; and the facts prove it. First, he declares it to be a cry from the woods, when it is from the city of Saint John; the second lie he tells is, that he is *Scrutator*, instead of R. I.; the third, was sixpence of a lie; fourth, was three and nine pence of a lie; fifth, was four shillings of a lie; sixth, was four dollars of a lie: and all this occurring in this enlightened college age. Oh *Scrutator*, how glad would I be to have you at the penitent bench—the place you despise. Oh how I would rejoice to hear you cry, "God be merciful to me a sinner: save me or I perish: oh save or I sink into hell." And when I would hear you exclaim against yourself (not justify yourself), I would meet you at the penitent bench, and direct your mind's eye to his clemency for mercy, and say (from the wilderness of New Brunswick) with my namesake John in the wilderness of Judea, "Behold, the Lamb of God that taketh away the sin of the world." And I must tell you *Scrutator* whether you ever come to the penitent bench or not, it is a matter of the first moment to know that a penitent state is yours, otherwise you must hear the sentence and pay the penalty of liars. *Scrutator* proceeds further, and apologises for his coarse and severe treatment. He says he does not wish to be more charitable than the bible—that he cannot call black white, and a hypocrite a true christian; and brings our blessed Saviour in as an example—that we should follow his steps: and commences with pouring out the denunciations and woes pronounced in Matthew xxiii. 4: "Woe unto you scribes and pharisees, hypocrites." Ver. 33: "For ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but within are full of dead men's bones and all uncleanness." Ye serpents, ye generation of vipers, how can ye escape the damnation of hell. *Scrutator*, I must beg leave to differ with you, and that those denunciations do not belong to us at all. Now you and I are at variance. And I invite you, with all your self-righteous acquirements that you learned at college—your coat of latin, your shining coat of greek, and your crown and helmet of hebrew—to come forward with your power of words, and meet fact and experience—the sling and stone. And first, according to *Scrutator's* own words, he calls us the refuse, and the figure represents us as the husks and chaff,

therefore common sense would say that material has no power to enact laws and inflict penalties. Secondly, he calls us a floating material—that we do not understand what we say ourselves, neither can any body else understand us. Now common sense says the weak must bow to the strong, and the lesser to the greater; therefore our stomachs will not digest *Scrutator's* application, and we throw it off for him, and I hope he will apply it to himself, where it belongs. I now come to show the characters and lineage to whom the aforementioned woes and denunciations belong. They did belong to the scribes, pharisees and lawyers, who gloried in high sounding titles, such as rabbi and master, which signifies infallible teacher and chief teacher, and by high sounding words and making broad their phylacteries they beguiled the hearts of the simple, and induced them to worship at their shrine, while they shrouded beneath those painted walls, graves, dead men's bones, and all uncleanness. 2d. It belongs to the pope and cardinals. Oh what a true succession and lineage. Behold the broad phylacteries, and braided gold array; and what is the aim of all this but to get the people to pay homage unto them, and in this way they wrap them up in the winding sheet of superstition and idolatry, and then bury them beneath the painted walls of corruption. But it does not so much apply to that priest who would allow every man the right of private judgment, and would not force his sentiments down another man's throat. These woes belong to the bishops, priests and rectors, who seek honour and power, and claim authority to bind and loose as they please; but they do not apply to that curate or minister of Christ who is ready to go into any open door, and cry "Behold the Lamb of God that taketh away the sin of the world." And had *Scrutator* applied the woes to the ordained Methodist and Baptist ministers—for they have begun to spread out their phylacteries, and spread abroad their names as the Reverend such a man; and Bachelor of Arts, and now the windy prince comes in, and the next we hear of is the D. D., Doctor of Divinity. I ask what is the substance of these sounds. Is it not—Bow down to me, for I am Master of Arts, and so commences the binding of heavy burdens. I am so much better than you, my illiterate inferiors; and then the Divinity Doctor comes, and tells abroad, With a great sum of money I have purchased this honor; which proves they belong to Simon Magus' lineage; and to these the woes of God belong, and not to the leaders, local preachers, and deacons; neither is it applicable to the elders of the presbyterian body, for they are for meaner uses, and I never heard one of these ram's horns give a blast from the pulpit. But all those fine polished silver trumpets, I must now tell you *Scrutator*, as Nathan told David, Thou art the man—you who wish to be called rabbi or infallible teacher; and notwithstanding all this, you place the woes belonging to yourself upon us: a school boy would not make such an awful prostitution of the Word of God as this high and lifted up Gog and Magog has done. See Ezekiel xxxviii. 2, 3; Rev. xx. 8. *Scrutator* then proceeds (in the third column) and insinuates to a professional gentleman that he has left the Presbyterians, and he lets him know according to his high supremacy in binding and loosing, that he is no longer a christian—no, not even in name—but a follower of the false prophet, and has changed his bible for the koran of the Mahometan. Oh do you hear the sentence from the bell, coal and candle light—he is dismissed from our holy see. Oh *Scrutator*, drink no more of the wine of the Lady out of your prince's hand and pump, throw off from your system what you have already received, and on your knees consider the above false, hypocritical, and lying production, and confess "It is me my lying father has captivated, and made me like himself a false prophet, and I am worse than Mahomet and his koran," and now confessing the truth would you not give that gentleman credit for escaping with his life, and that he did not

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enact laws; and we do not understand us. Now the lesser to the greater, and we see it belongs, the aforementioned pharisees and master, which using words and simple, and in those painted eggs to the pope the broad phyl- but to get the them up in the beneath the that priest who not force his to the bishops, city to bind and sister of Christ mb of God that l the woes to begun to spread everend such a, and the next e substance of Arts, and so than you, my abroad. With es they belong and not to the the elders of heard one of polished silver Thou art the notwithstanding a school boy this high and ; Rev. xx. 8. a professional now according a christian— s changed his nce from the Oh *Scrutator*, pump, throw knees consi- ss "It is me prophet, and truth would at he did not

get a premature grave within your whited walls, where filth and uncleanness is covered up, which the devil and his system throw out. Carnal minds indulging the flesh, are much displeased with being brought to the light; but those who walk in the light with Christ, who is the Son of Righteousness, rejoice to bear witness that all their works are wrought in God. The devil and his ministers often transform themselves into angels of light, and when God pronounces woes against those who contradict Him, and when one of God's little ones, who feeds upon the milk of his word, would say unto them—Woe unto you contradictors of God's word and legislators in Christ's church, Christ is able to make laws for the guidance of his people without you—hear the devil, and see him taking the place of Christ who says, "Do not touch mine anointed, and do my prophets no harm," adopting this language of our Saviour, and applying it to his own servants—those who substitute his high-handed tyranny and proud monopoly for the meekness and gentleness of Jesus. The devil professedly pours out his anointing proud oil on his prophets, and from vessel to vessel it flows. Hear how it spews out of them. I heard one of these College ministers say, he went into College at the front door, not like such a one who was kicked out at the back door—that is to say "worship me." Another says, I am the Reverend. Another bursting out, explodes his contents, and in the pride of his heart says, I am a successor of the Apostles, an ordained minister, and how is it that you, John Collins, will put yourself on a par with me as a preacher of the gospel, and I will put you out of the school house if I can. And thus it flows from vessel to vessel; for I heard another linguist say that he acknowledged no superior. And surely this is the devil exulting in human shape. In earnest friends, are we going to pass the devil's proud and highminded learning for the meekness and lowliness of Christ and his disciples, who were no more of the world than he (Christ) was of the world. Behold the difference between the Prince of Peace and his opponent, and their subjects. To approve of these men, and to pass them for the Lord's anointed, would be more criminal than to go into Saint John and pass button moulds for guineas on the illiterate and ignorant; and no doubt there are men of this character who will say they are round like guineas, and get out of the way before the hollow hearts and light weights are discovered. Oh for common honesty and childlike innocent religion, that is not puffed up, and that has not learned this sleight of hand.

I now come to speak of another Minister, belonging to the Covenanters, with whom I have been very conversant, and I must say that from what I have heard from him both in public and private, and also hearing him speak of his catholicity and philanthropy, that I have said he was better than his creed and system; but I heard from a local preacher, who read the production itself and his name signed to the document, the substance of which was, that the local preachers were ignorant of the Scriptures. Here we behold hypocrisy; and see that men can be found to say anything to please and profit the flesh. A thought strikes me; it seems that the flesh and the devil are crying for mercy. Yes, we know what kind of mercy and love you want now—it is to cover with plaster the whited walls, and paint and oil the outside, till it glistens, when there is no oil within; but there is no mercy for these poor leaders and local preachers, who never got a daub from the limner's paint brush. Oh, how I rejoice in the mercy of a spiritual sun of righteousness, by whose light we are enabled to peep in and behold what is within these whited walls—the devil, the pope, and human nature, and dead men's bones, and nature's proud, corrupted, stagnated, offensive perfume, coming up from the bottom of man's human nature. I hope we shall ever glory in the light that makes manifest such corruption. I would now remind him of an anecdote which he told at a tea-meeting. He said—"There

was a company of men pursuing the rebels, and an old woman came out of her house and shouldered the tongs; they asked where she was going; she said, to assist them. They accepted her kind intention, but thought she would be of little service. Well, she thought so too; but she wished to show which side she was on." So he comes out and shoulders the tongs, and shows which side he is on, and joins himself to the aforesaid alien armies, and with the accoutrements of the old woman gives us a blow, and away goes the local preachers as ignorant of the Scriptures. And such men as these pass for the pure gold of the day. But when tried, we find that such material belongs to the coarsest ore, not worth smelting. Hear how my elder brother describes such men: "They have justifying words of men's wisdom, and fair speeches, that would deceive the very elect, if it were possible." Oh, what an evil there is in our day among all denominations—that of creeds, names, modes, and forms, and resting too much in them. Again, I went to hear a Baptist minister preach, and his text was, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He told of John baptizing in Jordan, of John baptizing Christ, of Philip and the eunuch, and the three thousand that were baptized in one day, and he sums up the whole by saying, "This is the *sumnum bonum* of the Gospel—believe and be baptized. Whatsoever God hath joined together, let no man put asunder—let not any man dare put asunder." So after a little while there was liberty, and I arose and begged leave to make an observation; and first, I said I never wished to say anything behind a man's back that I would not say to his face; and second, I wished to let them know that I was a Baptist, and believed in baptism as an ordinance of the Christian dispensation, and accepted of John's baptism in Jordan, and Christ's baptism by John, and Philip and the eunuch. And I also believe that Christ's baptism was the Holy Ghost and fire, while you, sir, made John's baptism, repentance and water. He replied, "Did not Peter say water?" I said, "No, sir: but Peter spoke of the opening heavens, and cloven tongues descending and resting, and begetting new tongues, from which flowed the spiritual eloquence—Glory! Glory! and this is always the effect arising from Christ's baptism." The deacon exclaimed, "We do not believe that water will save us." So the minister dismissed the meeting. I here discovered that they had got into the transubstantiation and binding and loosing system. First, he binds salvation only to those who are immersed, and damns all the heathen, because they do not believe, and makes and nullifies God's authority, "their consciences being a law to themselves;" and again, "sin is not imputed where there is no law." Secondly, he damns all infants, because they do not believe. They reject the way that God provided for Adam's race, when the sentence of death through the transgression of Adam passed upon all men, for all have sinned in Adam, so that the free gift of God came upon all men unto justification of life; and here infants are put in a salvable state without faith or believing. Thirdly, He damns all idiots because they do not believe, and makes void the law that God made to meet their case—where there is little given there is little required; and fourthly, he damns all believers because they are not immersed. So Christ's baptism of spirit and love, producing in man love to God and his neighbour, which Christ said was more than all burnt offerings and sacrifices, is in a measure lost sight of, and this Baptist pope "me and us," declares the *sumnum bonum* of all the gospel to be immersion. Here the pope of human nature contradicts God in the arrangement of his government in giving his blessings to meet the various states and conditions of his own creatures. Oh do not be offended with God because he would save those of his free will and free grace, without faith or believing. The most of

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dissenters apply pope and papacy to the Mother Church of Rome. Oh how the devil has blinded them, that they cannot see they are her daughters. Hear the old lady boasting—ours was the first Church, and it will be the last Church; and here by her say so she chains and binds to herself all the blessings of God's people, and dismisses the Jews from having any part in the matter—to whom the first and last belong. We see the Husband requires a great deal of patience to bear with this lady's dotage; and her daughters, when they begin to sip the wine from her cup, soon grow large and confident, and now and then slips the key away, and opens the pantry, and largely satiates the fleshly lusts; and they unlock the garment department, and look in there, and find out some of the garments of the supremacy, and turning them over they find the scarlet spots where the popes murdered and poisoned one another, and that strumpet Joan (that had a child in the streets and broke the chain), and here they lay past the crimson dyed corruption spotted by the flesh, and the daughters make laws, homilies and canons. So by the wine they get from their mother, with additional draughts from the windy prince, we hear them belch out their contents—we are the apostles' successors. If you would tell us you are of the lineage of them who deceived and sold Him, we would give you credit. Still the breeze is going abroad: we are the ordained men; we are the learned men; we are the college men; and again renews the blast: our beloved Presbyterian, our beloved Methodist, our beloved Baptist Churches. Here the mother and her daughters appear carried in the breeze, with their broad phylacteries. The Father comes in and is grieved to see them reject substantial bread, and filling their stomachs with wind, and substituting the patchwork righteousness of their own instead of the covering of God's spirit, and says you have rejected the adornment of my adorning spirit. The Father bears long with his household, and warns them faithfully, by saying, The haughty heart he will not bear, nor him that looketh high—"For they that exalt themselves shall be abased." They will hear and consent, and then dismiss the Father and his orders by saying, We live in an enlightened age, and we must fix up a little respectable, and you know every thing is to be done "decently and in order." Thus we see their prince has taught them to quote Scripture, as he did when he told Jesus, God would give his angels charge concerning him; and we also discover, that they in act and deed declare that the garment of his Spirit is not fit to appear in, in consequence of the glory that excelleth in this age. Now God has placed man in his place, to be the head of his wife and family, and the wife in her place—to reverence her husband, to obey him in all things; and puts his law's seal and impress that the wife should not rule her husband; and if she does, she becomes an unlawful woman. So on the same ground God is to be supreme over his Church, and the Church is to obey him in every thing; otherwise they have taken his place, and this new legislation becomes the statute. Well hath Isaiah prophesied of those Churches (chap. iv. 1), "And in that day seven women shall take hold of one man, saying we will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach" "Surely this is a true prophecy. We see they only want his name for a cloak, and to save them from reproach; not to save them from their sinful fleshly lusts—they do not want his name for that purpose: the lady and her daughters do not like any thing that is common and unclean to partake of; they do not like the sackcloth that the Father accepted of the Ninevites, as a test of the genuineness of their repentance and humility. After all the proof that the Father has given of his pleasure in the sinner's humility and repentance, and that he has bound himself by law only to exalt the humble—"To him will I look who is of an humble and contrite spirit, and trembles at my word"—the mother and daughter are not willing to

say verbally you are a liar, Husband and Father, yet we find they do not tremble though they have the example of Moses, who trembled and quaked for fear at Mount Sinai, and Saul of Tarsus, who trembled when Jesus said unto him "Why persecutest thou me," and the trembling jailer who came into Paul in the prison saying "What shall I do to be saved." Yet the ladies of our day have the audacity to declare by their acts and deeds (and this is the grammar I profess to understand—for I know nothing about your Greek lexicons), which are carried on the breeze, Give us honors, give us pleasures, give us ease, the purple and the fine linen, the sumptuous feasts and the gaudy dresses, kings' houses, and soft raiment: they are wolves in sheep's clothing; and thus they prove themselves the legitimate offspring of the world, the flesh and the devil. Your heart is with these your treasures, and this is your succession, not Christ's—otherwise Christ would be a liar; for he said to his disciples, "Ye are no more of this world:" they take no pleasure, no joy, but in crucifying the flesh with the lusts thereof; they delight not in the pleasures that moth and rust doth corrupt; they take no pleasure in foolish jesting and vain conversation.

I must now return to my Baptist friends where I left off. They will tell me that I have misrepresented them. Well, then, you will have an opportunity of correcting me when I have tried you by facts, acts and deeds—the only grammar and orthography I am learned in. I intend to show the ground on which you and the old lady joins kindred. First, the mother boasts of great learning, logic, craft, and sense, and there are none able to explain or give the power of words but "me and us;" no one ought to comment on the Scriptures but us. I have heard of a College the Baptists have got up, and a Baptist minister (Mr. —) advocating the great use and blessing Colleges would be to the world, and that a man is not fit for anything unless he has been to college, and he quoted that Scripture, "If any man love not the Lord Jesus Christ, let him be anathema, maranatha:" and then says "Who can understand this scripture but a learned man." The next day one of his hearers was telling his neighbour of the great address Mr. — gave, and how he handled this scripture. His neighbour replied, does not that scripture explain itself, for it says, "Let him be accursed." The man was surprised; and this is a sample of the College—blind leaders of the blind, darkening counsel by words without knowledge. I have heard some of the Baptist people say, that the translators of the English version of the Bible were ignorant, and that they did not understand the Greek word right, or they would have placed the word "immerse" instead of "baptize:" others say they wanted to favour the King. No matter what way you take it, "me and us" are right. Now I ask you, Is not this the very image of your mother? Second. The old mother will not receive any dissenter into the pale of their Church without being baptized over again, and you do the same—which proves you are of the same nature as your mother, and you reflect her likeness, "me and us"—binding and loosing. Thirdly. I have heard a great complaint made by the Baptists against the mother and their twin-sister, because they would not bury a child that had not been baptized; and here the mother and her twin-sister by the sleight of hand in binding and loosing, make common and unclean, and "me and us" have said it. God has not specified any quantity of water to be used as a statute, but "me and us" have done so, and owing to their superior knowledge "me and us" fixes the right statute. Well we may immerse as well as you, but with a less quantity of water. We take the water, and shed or sprinkle it over the head and down to the feet—is not that immersion with a less quantity of water. Now I believe if you were to put them in the Bay of Fundy it would not make it a bit better. Fourthly. I still suspect you for that self-opinionatedness of mind and superstition in favour of yourself, and that you

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design to rival the Husband and Father. For example: suppose there were two proper candidates for baptism, whose faith and grace are alike—the one is baptized by sprinkling, the other by immersion, and the name of the Father, the Son, and the Holy Ghost pronounced in both cases—and we hear her ladyship crying out to the one that was sprinkled “you are not baptized,” we find the lady prizes the unction and quantity of the holy water as superior to grace and faith; but what is worse, she despises the Father, the Son, and the Holy Ghost, and puts all the honor and glory on the quantity of water. I hope from the above facts, and their near resemblance to your mother, you will claim kindred with her: although you may differ in name, you are one in nature; and I leave you there for the present.

I now have before me the “Monitor and Missionary Chronicle,” of the Reformed Presbyterian Church of Ireland, Vol. 1., No. 2, June 1852, which contains a communication from the pen of Mr. —, South Stream, N. B., December 1851. He begins with the Methodists, and acknowledges them to be a respectable body, and tells us of the various gods and goddesses (the colleges) that have been got up to manufacture scantling and material for the House of God, since the material brought out without hands will not do for the builders in this enlightened age (falsely so called); for the light that is in them is darkness, produced by her ladyship, who condemns the eternal system of the Father and the practices of the Father's little ones, who went publicly from house to house, with cries and tears night and day, declaring not themselves, but Christ Jesus to the people. But Mr. — condemns the Methodists for one thing, namely, for employing class leaders and local preachers. The lady comes in and says, they are not to be compared to an ordinary member of the church at home, let alone the responsible and honorable office of the eldership. Thus he puts his stamp upon us: our want of scriptural knowledge. He further says, “These men are bold enough in asserting their divine commission to preach the gospel, yea some of them say that their qualifications are of a higher order than those who have received a university education: the latter they will call ‘man-made ministers,’ but they have received their commission from God; the latter they allege are indebted to their university education for the gift of utterance, but they not only receive their thoughts but also their words from the Holy Ghost, altogether independent of any exercise of their own judgment.” First, I think you should not charge me for my ignorance of the Scripture, nor should you charge me according to your teacher (the statute, your college god), since I never got a lesson from him. Secondly, you should show me that the Holy Ghost is not capable of leading into all truth, and that I cannot by his influence search into the deep things of God, and that the Spirit is not a discernor of the thoughts and intents of the heart. No; but you are the Mother's daughter, and she boasts of you. Maynooth College and all other Colleges here keep her people in darkness, and they are kept there to please them and you. The daughter boasts of her College, and says, she entered in at the front door, and got out at the front door, and condemns the illiterate and ignorant. Here you exalt the latter that killeth, and reject the Spirit that giveth life. Oh but you have got very wise: you are ready to laugh at the Father and the Son's selection. When the blessed Jesus burst out with thankfulness and exclaimed, “I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes,”—do you hear the impudence of those twin daughters crying, “Hush, hush! do you hear what the children are saying, and (what is much more offensive) saying it too in the synagogue of our place. It would be enough for those ignorant and illiterate ones to prattle about their mothers' knees and firesides, but to speak in the synagogue, the place of the higher orders,

is not to be borne with." In unison with his proud predecessors and the votaries of the Lady, Mr. —'s voice is heard, saying, "These persons are quite bold in asserting their divine commission to preach the Gospel." Hush! hush! would you speak your balderdash in our meeting-house, and how dare you be so bold as to enter our pulpits, where we the Rev. — stand; for with a great sum have we purchased this; as for the free born ones, cast them out, for they never laboured, nor studied, nor supported the colleges, as we have done—therefore cast out this inferior and dishonorable lineage! And this is your verdict, ye that are puffed up with pride. And this you say all again. I see your bonds and fetters in a most striking manner. First, they expect lady Mary to save them, and so they pray to her, as omniscient and omnipresent, (attributes which God never allowed any created being to have; but to himself alone do they belong); and the mother's think so, and say so, make Mary their God, with all the appendages, and Jesus the inferior (as always the lesser bows to the greater), although Jesus has said, "Whosoever doeth the will of my father which is in heaven, the same is my brother, and sister, and mother." The standard of the lady is "say so;" the standard of God is doing from the heart. One prefers Mary—another a certain amount of water—a third the college god: greater in their estimation than Father, Son, and Holy Ghost.* Again your verdict, &c. Did our Lord count kindred, and approve and commend the above? Did he command his despised and illiterate children to be silent? Oh, no; it was not whom man commandeth, but whom God; who says ye are my witnesses, go tell your friends and neighbors what great things the Lord hath done for you; and as holy men of old spake as they were moved by the Holy Ghost; and as ye have freely received, so freely you ought to give; and I am the unchangeable Rock, the same yesterday, to-day, and for ever,—therefore speak and spare not; and when any of these cannibal lords come to devour you, fear not, nor meditate beforehand what you shall speak and say, for I will give you a mouth and wisdom, that your adversaries and gainsayers shall not be able to resist. Oh children, share the sweetness of your Father's love, who has said he will lay the lambs in his bosom. The lawyer says, you are not fit to speak in the house, much less in the pulpit. No matter, children; when you have entered the sheepfold by Jesus the door, you may then go in and out, and find pasture. Think on your childish weakness and other infirmities, then on Him who has become your wisdom, righteousness, sanctification, and redemption, and your exceeding great reward, and make use of your ignorance to draw wisdom from Him who is the fountain of all wisdom, and of your weakness and infirmities to draw strength from Him. Do not be envious of their great wisdom, but be like John (the beloved disciple)—lean upon Jesus' bosom—feed upon the sincere milk of the word—keep enshrouded in his arms—and when you hear him say, "My child, I love you; anything that toucheth you to hurt you, toucheth the apple of my eye," always be ready with a hearty response to reply, Abba Father, my Lord and my God. I now tell her ladyship and her votaries that I am the man bold enough to stand forth and prefer those in lineage and succession by sovereignty—in choosing the weak things of this world to confound the great and the mighty, by his gifts and grace, and firing and flaming their souls with love divine, to seek to proclaim to poor sinners the love of Christ, with a zeal like his. Stephen and the seven deacons were chosen because they were filled with the Holy Ghost and the love of God, and if any man has not the Spirit of God he is none of his. Here we see a race of men, composed of the world and the devil, with corrupt motives and double faces, and cloven feet, light and darkness, just as it suits their purpose, sowing to the flesh, and reaping

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corruption. Again, I am bold enough to say that I would rather hear the children from eight to twelve years of age (whom I have heard) burst out with songs of joy, singing "Glory! glory! glory!" the theme that angels and shepherds sang on Bethlehem's plains; others would say, "It is love—oh I feel the peace that passeth understanding." Some I heard say, "I wish my mother felt this;" another said, "I have it, but I do not know how to tell it." "I cannot tell it," says another, "but I have it;" another would say, "I feel it." "It is a pity but the Lord would take us now when we are ready." This revival took place in the Mechanics', the Wesleyan, and adjoining settlements, and I believe there were upwards of an hundred blessed. Yes, I would rather hear those tell in their native tongue in which they were born, those rams' horns filled with the truth of God—they have more power and are more acceptable to God—than those who glory in popes and cardinals and priests and friars. Ye Maynoothers and daughters, and university men, with your brass and silver wind pipes and shining patchwork—a set of fictitious trumpery—you see God will not accept any offering when it is not mixed with faith; and I wonder at Mr. — that he can be so blind as to substitute his sentiments and principles for mine, and mine for his. He says, We not only receive our thoughts but our words also from the Holy Ghost, but words altogether independent of any exercise of our own judgment. First. He will give credit to people telling of the evil suggestions of the devil, but he will not give credit to the Holy Ghost nor the poor and despised upon whom he operates: thus he shows he belongs to the College god. Secondly. He must know that I believe in the exercise of my own judgment, as a co-worker with God, and I believe that as many as are led by the Spirit of God they are the sons of God, and also, that if I draw back God has no pleasure in me until I return to him again; and I am not ignorant of your sentiments, sir, for I have heard from some of your people what your opinions are, namely, "that from eternity to eternity the number to be saved and to be damned was so fixed and defined, that man had nothing to do with it, and can do nothing." I wonder how you let the devil beguile you so. Again. Mr. — speaks of a young man who spent some time at the university, and then came before Dr. Mason of New York, and his advice was for the young man to go home and glorify God by his besom making, seeing God had not given him the proper qualifications for the ministry: so he is qualifying by the university god; and Mr. — applies this case to the poor outcasts, the local preachers! But the poor fellow should have said, I came to your college to receive my qualifications, for I thought letters and divinity were sold here, and why will you not give me my divinity, and not send me away, and blame it on God—my want of qualification. So Mr. — acts the same sleight of hand, and says, I think these men would be more honorable in some worldly calling, than assuming an office to which it is evident God never called them. Here we see the papal supremacy (me and us), and then covers himself with his name to take away her ladyship's reproach. But you are a vain prophet. I must tell you we are the very men—for God can raise up dead stones to make of them Abraham's seed; and I would rather hear the ass of Balaam (who was permitted to speak in reproof of the prophet), or the cock that awoke Peter to a sense of his wickedness and his Lord's love, than hearing your college manufactured ministers displaying the enticing words of man's wisdom—the wisdom of this world, which comes to nought; and I am still bold enough to prefer the wisdom that comes from above entering into their souls and bodies, and then and not till then will they answer the description God has given of them, that is—flames of fire. Oh how much these gods and goddesses are afraid that a spark should drop in their meeting houses, but how much more assuming and criminal to explode in their pulpits. Is it because God's cause

would suffer by the explosion? nay, rather I believe it is because your god (the world) would upbraid you, and you would become less popular with your god; secondly, you would be losing the fleece, and then the belly god, as the scripture terms it; therefore they have learned so much of their god and sleight of hand that they make scripture and their seared consciences speak any language to suit these gods and goddesses; and you say, it is evident God never called us, but you never gave any evidence to prove it, only "me and us," to whom all other gods must bow. It is not a "Thus saith the Lord." And since you have been so bold in supporting your triune god—the world, the flesh, and the devil, I also claim the right to support my triune God—Father, Son, and Holy Ghost. I now have reference to my God's call. Jesus called Peter, James, and John, and told Peter he would make them fishers of men. So God called, and they obeyed; and he qualifies independently of your college gods. It makes me very suspicious of your colleges, since God did not see it essential, and the succession that you belong to were confounded when they heard those unlettered men, and all the lawyers, pharisees and scribes of the day were not able to gain-say or resist; and all the disciples were scattered abroad by the persecution of Stephen, and the world was set in a flame wherever they went. Were those disciples taught in the great sandherin or the universities? not one of them; but the love of God constrained them, and they went forth without staves, scrip or money: the divine call and the love of God constrained them to tell poor sinners that Jesus died to save them: and thus they go now taking God at his word, taking no thought for their lives, what they shall eat or what they shall drink, or wherewithal shall they be clothed; and this class of ministers does not require any of her ladyship's broad phylacteries, or pitch or peacock feather appendages to recommend them—they believe their Master is all-sufficient to call, to qualify, to reprove, and approve. He told Cornelius to send for Peter, and called on Peter to attend to the call of Cornelius; and the Spirit called Philip to join himself to the chariot of the eunuch. He calls them to be doers of the word, and to preach according to the articles of God; second, according to the faith they have; third, according to the grace they have: and this is his imperative statute and authority. Now let the lady's men kick like a mule and bite like a serpent, when the beauty of their Diana fades, and their craft is in danger. The apostle Paul was called, and he entered in by the door—the prince that gave repentance and remission of sins. This is the way that Jesus teaches his ministers, as he taught the apostle: first, humility; second, he exalts and justifies; third, not to be ignorant of Satan's devices; fourth, to be no more of the world than he was of the world; and when God called Paul, he did not deceive him, but told him he would be brought before kings and princes, and how much he would have to suffer for his (Christ's) name's sake; and hear how he declares his faithfulness to the call, "I was not disobedient to the heavenly vision;" and he kept the faith, and gained the crown. Some of the learned men of the day say that the apostle Paul's learning was essential, and from it he derived his usefulness. I deny it—first, because God said he was to be his witness: secondly, to suffer; thirdly, because God never gave a command or an example in which learning was essential; and fourthly, the apostle Paul's own testimony, which is, "Though I could speak with more tongues than they all, yet I am nothing." Here he exalts God as all-sufficient, and here they agree; and they differ from you whosoever thou art. I believe God called him because he was honest and true, and had a straightforward manly spirit, without either hypocrisy or guile: his manliness does not boast of a worldly mob, or crowds of popular forces, but in the power and strength of that love which despises pain and overcomes death when the body dies. I have had many calls myself, but

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like Jonah I ran away from God, and in several instances I was constrained to come back again. One time on my bed, while in a deep train of thought, all at once I heard the words, "Arise and speak for Jesus." I could sleep no more that night. I arose, and it being the Sabbath morning I went to class; and that morning was the first time I ever met a class. Again, I found the spirit of God upon me, constraining me to get up, and preach in the streets of Stewart-town. I quenched the spirit for the period of three weeks, and I reasoned thus, Since Mr. —, a methodist minister, about two months ago, had to get the police to protect him, what use was there in me going to preach, as there was no door open to take me in—where everything in my judgment was forbidding; but the Spirit still followed me, until at length I said, by the blessing of God I will go and publish to them the gospel, and tell them of the sinner's friend. I went, and commenced by singing the twenty third psalm: the people gathered around me, laughing as if they had got a new play actor before them; but when I had sung those beautiful words, "The Lord is my shepherd I shall not want," the noise all at once ceased, and my heart said I shall not want wisdom, nor grace, nor patience: here I learned to believe that the promise of God, namely, "as thy day is so shall thy strength be;" and in a little time all their foolery ceased. My text was, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." I introduced my subject by saying, Suppose Queen Victoria, interested in the well-being and wealth of her poor subjects bound down with debt, hunger, and nakedness, issues out her mandate that those who are in debt or in want must apply to her Majesty's officers the magistrates, and identify themselves as the persons who are in want, the debt should be paid, and a plentiful supply to save from suffering obtained. I said I would recommend them to make all lawful application to obtain relief, though I had no authority from the throne of England to make any such announcement, yet I have authority from the throne of Father, Son, and Holy Ghost, the legislative house in heaven, and it is now announced from heaven's representative, the Son of his love, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." I showed them it was a spiritual kingdom, and that none but spiritual subjects would be accepted there, and that no worldly appendages, either of wealth or honor, could recommend them; therefore the poor man had the same advantages as the rich—for God had bound himself by law to all such characters. There was a young man that morning convinced of sin, who came to me, and requested that I would talk and pray with him, which I did; and God convinced and converted souls; and a chapel was built, which cost one hundred and seventy pounds, the whole of which was paid except twenty pounds. This is the manner in which I am taught, and led by ways I know not. I will now narrate another circumstance, and how God delivered me. I met with an infidel, and he began to talk about the ministers: he said they were greedy dogs, that never could have enough. Oh, said I, they are not all that way. But, said he, for example, behold the Rector in your own parish—he has got a large fortune, and now he is independent of the Bishop, and he cares no longer for the people. I replied, they are not all like him. Well said he, behold Mr. —; he was ordained in the Bry meeting house, and had two hundred pounds a year, but he got a louder call to Derry, where he gets three hundred pounds a year. I said, surely they are not all like him. The reply was, come to their price, and you can buy them all. So we parted, and I felt all confounded; for I used to think when I heard them preach their fine words, and saw their admirable gestures, that they were like gods or angels sent from heaven. I was now awoke up, and began to pray to God that he would show me a true God-like minister. But as I looked abroad I could see plenty the opposita of God; and I knew one that could preach like an angel, and

then would drink and quarrel and abuse his wife, and preach on, and drink on; and I have known others who were fond of hunting and gambling, and worse; and that these men could and would call themselves the Lord's anointed! It seemed that my eyes were holden—that I could not see one like Christ. One evening I repaired to the hill where I fed my father's cattle and sheep: it was a large hill and fort, where it was said the Danes had formerly encamped. I took a small testament from my pocket, and prayed that God would open my understanding, and give me to see a true minister of His. I opened at the twentieth chapter of Acts, where an account is given of the address of the Apostle Paul to the Ephesian elders. In verse 28, he warns them to take heed unto themselves and the flock over which the Holy Ghost had made them overseers; and also of the above class (namely, the grievous wolves) entering among them, and not sparing the flock; and in verses 33, 34 and 35, he portrays the true character of a Minister of the Gospel; and he was one of them. But his witness was not his say so and think so; but he appeals to their own knowledge—how his own hands had ministered to his own necessities and to them that were with him, and that he coveted no man's silver or gold or apparel. Here my heart leaped with joy and said, "Thank the Lord," and to this day I rejoice to repeat "Thank the Lord." I found myself as one that had escaped from the gallows. Here I see the very image and copy of Jesus—that could suffer the loss of all things for the benefit of others. I never had a doubt on my mind since respecting what constituted a true minister of Jesus Christ. I said, if there is not a true minister in the Church of England, or the Presbyterian, Methodist, or Baptist Churches, Paul is one; and he suffers, and is willing to suffer, and to come before the people, for them to bear their testimony; and it is easy for a man that lives void of offence before God and man to bear the investigation of any just judgment: for if he gets his mistakes corrected he gains by it, and if he stands on the Rock of Truth he joys and rejoices. I believe the gospel will never have its due effect without it is lived and practised; and why should we be offended by infidels calling ministers greedy dogs; no, but let us blame ourselves, because we give them occasion to call us so. The prophets say so, and Paul says so, and Jesus commands his little ones to beware of the ravenous wolves in sheep's clothing. Oh do not blame the infidels, but pity them; and perhaps you and such as you are the cause of making them so. I now return to Mr. —'s calls and the objects. I wish all to know that my sling of experience and stone of truth, Jesus' promise, is the only promise I have to stand by and to support me. First. I told him I did not like the hiring system. He said, surely they must get a living; and further said, he could not trust the people without having it bound by law to him, for religion was at a low worldly state now. Here we see he has neither faith in God nor man, but retreats to the system for his security. I was talking to a very respectable man of the name of —, and he told me he had got a call there; and he came and proposed his terms, which were thirty pounds per annum, for his services for one sabbath in each month. He told me he thought they could not gather that amount; and they did not agree; and it was not an effectual call, for want of the thirty pounds. He then came to Black River, when I was there, and I believe they came to his terms, and they bought him; and his effectual call was thirty pounds. I therefore would direct him to meet my elder brother, and contrast his college door with his. He is to be found in the 10th chapter of John, 13th verse, where he addresses the hiringling, "The hiringling fleeth because he is an hiringling, and careth not for the sheep." Thirdly. I heard Mr. — say that if he had money enough he would get the world converted—he would obtain young men and send them to college, and qualify them for ministers, and then settle them so close that

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they would convert the world. Oh what a race of Simon Magus' we have in the world. Peter differed very much from these men when he said "Thy money perish with thee;" and the grace of God could not be purchased with money. Methinks I hear you in this enlightened age laugh at Peter's folly, but he made little of the golden ore that purchases the college god. Oh, what a fleshly corrupt seed time is this to receive a spiritual harvest from. Whether is Peter or the learned sages of the day right, judge ye. Again, there is another law by which this lady binds her votaries, that is, they are not to pray for the king or queen, unless they are of their own making and modelling. The Father has given an express law, binding on all his subjects, that they should pray for kings and all that are in authority, that we live sober, honest, and virtuous lives, in all godliness; but she rejects the Father, and makes herself supreme. And the Father requires further, that all under his banner should pray for their enemies; but her ladyship has bound and loosed it—so that by this means she would overthrow the Father's authority. The Rev. Mr. — says that God never called the local preachers to preach: this is your verdict; and so they say all. Here we see learning, titles and offices bring forth their own native progeny in these days as in the days of our Saviour. The cry was, as it is now, Away with him, away with him, crucify him—he is illiterate, he is of poor parentage—is not this the carpenter's son; therefore go and mind the business you have learned, and do not dare to presume upon our literary glory and high supreme offices; and above all, do not touch our handsome donations, our yearly bounty and incomes: in fact, your act and deed speak in legible language to the illiterate carpenter's son and his followers, that their childish, simple, common, meagre language, and that a sermon from these low mean people, is not worth one shilling, while our thoroughly studied and beautifully compiled and arranged discourses are worth from two to three pounds in this enlightened market day; and ye are the honorable, but we are the despised. Now ye have it, and since I cannot prevent you, Glory in your shame; but Paul began with your Master, and glorified God by his tent making. But you never came in by the doors of our universities and systematic studies for five or seven years, but Paul entered the door in the ordinary way, like Matthew, Peter and John, when they were taken from their ordinary vocations; therefore we dismiss you, and tell you from our supremacy, there are two great evils connected with your preaching: first, you make little of the Gospel by preaching to the people for nothing, and it is very evident that your fathers never spent two or three hundred pounds to give you a college education, to preach for nothing; No matter Paul, they may rise against your Father's child, but the child still rejoices that he was free born, and again rejoices that he received it not from man, and still continues to hear and obey the Father's voice, which is, Freely ye have received, freely give. This is God's revealed decree. There was a reverend ordained gentleman not long since said that the local preachers undervalued the gospel by preaching it to the people so freely. Peter and John go and get on your fisher's coat, and go to your fishing, for it is evident that a man in his senses would not choose such an ignorant low grade of preachers, and dare not presume with your slimy fisher's coat to come near the superfine broad cloth of our universities. And again, poor John Collins, last and least of all in point of letter learning—for I believe it never cost my father ten shillings for my education. There were three reasons for this: first, I was sent to an old parish school master, and as there was a good deal of glee about me, he caught me, and pressed me under him, and I thought he would have smashed my body. I ran away, and said I would rather my parents would kill me than send me to school again. Second. In the village I lived in there were three public houses, and

three dancing schools, and horse racing and cock fighting in every quarter. To these I formed a great liking, and it was like breaking my bones to sever me from them. The third reason was, that they had a fashion in our country of manufacturing scantling or man-made ministers. My eldest half-brother was taken by his uncle, who had thirty thousand pounds in the bank, and of course Mr. — will expect from the gold power and the university power, that he would now get the world converted; but a greater power called him, and he died. I heard my parents say, As we have some money at interest, and as John will not mind his book or learn, we will send him to herd the cattle, and make a slave of him on the farm (and this was John's sentence), and we will give an education to his eldest brother, for he will take it, and we will make a Presbyterian minister of him; but in a few years he too died; and they did not succeed in manufacturing scantling and making man-made ministers. Not that I say they are all that, but they are all so who are made in nature, and must forever remain counterfeits until God recreates them, and creates a clean heart, and renews a right spirit within them—until the vessels are prepared to retain the holy and anointing oil; and I wish Mr. — to know that since my conviction and conversion I have exercised my judgment, and have made considerable progress in reading, writing, and arithmetic, therefore I do not want God to exercise my judgment for me; but I tell him that God operates on my judgment, and my judgment is in cooperation and subordination to his divine will. I do not ask God to believe for me, when he has given me the capacity and power of doing so: the act of mind on God's faithfulness, and according to our faith the blessings flow. After all I must tell the truth: my education is very poor, and being a poor man and having a poor education, forbids me to think I can avoid the stroke of the iron tongs being applied to send me back to my cattle and sheep, and to hold the plough and mind the farm, and dare not presume on our better judgment; for we (the college taught) know that God never called such men as you to preach the gospel. And this is your verdict, ladies and gentlemen, and so ye say all. I wish to retract the word all; for I believe there are a good many among all denominations that are grieved with this high-minded cockscorn sleight of hand trumpery, but they are so snared that they do not know how to escape. O Lord, break the snare, and give them liberty. I also acknowledge that this college-god, back-god, and belly-god would not allow me to preach, but mine does, and your inferior gods many and lords many must bow to my superior God; and here is where we have the advantage of you.

I come now to prove from fact and experience what I call man-made ministers. For instance: look at all denominations and their colleges. They send a young man to Maynooth to study—he comes out what he went in for. So the Churches of England, Scotland, Baptist, and Methodist—all come out what they desire them to be; and herein is the manufacturing system the very opposite of God's plan. I was acquainted with a man who had two sons at college, who were educated for Presbyterian ministers. I have heard him curse his servants in the yard. I just thought had this man love to God and his kingdom that induced him to send two of his sons to pull down Satan's kingdom; and one day when I asked him what his object was in making them ministers, he said it was to make gentlemen of them, and to get a good living. If he had said otherwise, I would not have believed him: therefore the fact of his conduct speaks louder than his words. But the fact also speaks this way: Jesus we know, you were the carpenter's son, and you could not get enough of money to be taught; therefore we have got so much money, and we lay it out to make our sons ministers—behold how we love you; but Jesus says it is the loaves and fishes you love, and your father, and you are his offspring—it is not in your nature to love

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me, and you may as well say that water runs up a hill and fire descends as to say you love me—you only kiss me to betray me. I recollect at a time when the ministers got scarce, they carried on the binding and loosing system, and instead of seven years, they loosed some of them to go at large at the end of three years servitude, and when they got too plenty the stated ministers had to give ten shillings or half a guinea to the young journeyman for his support; and to have their own pocket and a glut in the market; they have bound their college not to license any one without being manufactured five years. Is not this the case with all the gods and goddesses of this world, as long as they please us; and if not we will bind and loose at our pleasure. Surely, you must see the complexion of your mother in your own features; and I heard one of our neighbours talk of laying out three hundred pounds on his son to manufacture him for the ministry, and if he succeeded and married well, probably he might refund double the sum. Here they seem to pay God a great compliment that He does not require—there is too much of the double eye and lying tongue for God to accept of them. We see the very foundation is laid in corruption, worldly pomp, riches, and honour, by those who oppress the weak, the poor and ignorant. This is what Christ never did, and here it is proved to you that you are none of his. I have been acquainted with several young men who have been qualified by letters and power of words seeking to save souls, and I have heard them speak of learning the various branches and languages the first four years, and the fifth year divinity, to impose on the simple—that the power of well regulated words and thinking sounds are essential to save souls; but do they stop here: no, but they go on to teach and administer and communicate the divinity and nature of God. What do we see but a race of men transubstantiating the flesh to discern God the Spirit, and the fifth year binds their divinity to them, and to them alone and to all who believe on them through their word. Does not this show you that you are your mother's daughter—for she tells us that by the power of her words she makes the bodies—not one body—but thousands of bodies (like your power of words); and not only so, but breathes into them the soul and divinity of our Lord Jesus Christ; but the fact is, the liquid and flour has not sinews, bones and arteries; and if any object the cry is Hush, hush, you are not to believe your own senses, and “me and us” are the infallible statute. And after they have created and breathed the spirit of the divine essence into the wafer, we find the wafer body neither moves, nor breathes, nor speaks. Oh what a difference between God's creation and their creation—for he never breathes his spirit into any thing, but it becomes animated with life and vigour, health and freedom. The priest can hold his (the priest's) creation, breathless and motionless, between his fingers. I never heard of any of them leaping off the receivers' tongues or bursting through their lips, to escape from having their bones broken. We know your creation is without life, and you cannot be overcome when you have dead men to meet or judge you, or dead gods that you can hold in your fingers, and make their bones so passive as to dissolve beneath the breath of a mortal. Now to make men and eat them would be a great enormity, but to make gods and eat them, soul and divinity, must be the devil's own masterpiece. To tell the daughter that the mother's tricks are coming out of her, would grate on her ear and offend her; yet the truth is, you will fit the man-made minister, and give him of your oil, and teach him divinity. Now I ask what is the divinity you give him—is it not the same kind that your mother is giving: they take young men into Maynooth, and teach them the laws and statutes and creeds of various species, and fill them up to their necks with pride and prejudice, and send them out party men or Jesuits—to support “me and us.” Is not this your divinity? Now I want to know what life and activity your di-

vinity produces in those you communicate it to, and if it is divine or of divine tendency, and if not the opposite; and as facts, acts and deeds are my theological grammar, and as my Lord has said by their fruits ye shall know them—therefore I will not try you by grammatically ordered words, or sounds, or tones of the voice, but by Thus saith the Lord—"by their fruits shall ye know them;" for thorns will not bring forth grapes—it is contrary to nature. And when those students come out feathered and oiled, they are sleek and smooth and glossy, and when opportunity offered they could drink as usual, and fiddle, and sport about, and justify these things as useful for bracing their nervous system, and I believe them to be like the priest's wafer in its raw natural state, after all their diffusing of divinity on them. They would not suffer a bone to be broken, nor so much as a sinew in the neck to be stretched, for fear they should be meek and lowly. We were speaking on the subject of knowing our sins forgiven and being born again. This doctrine did not suit at all, and one of them quoted that scripture, "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth, so is every one that is born of the spirit," and said we could not know anything about it. I said it was a beautiful figure for our blessed Lord to use: we cannot see a spirit neither can we see the wind, but we can see and feel the effects of both; and we can feel the biting north wind, and the balmy south wind to our comfort; and our Lord further proves it when he says, "We speak that we do know, and testify that we have seen, and ye receive not our witness;" and again, our Lord says, "That ye may know that the Son of Man hath power on earth to forgive sins, I say unto thee arise, take up thy bed and walk, and he arose, took up his bed and walked." They did not see the power and strength enter into him, but they were unwillingly forced to believe as they beheld the prostrate man restored to life and activity; and so it is with the soul dead in trespasses and sins. When Jesus breathes his life-giving spirit, immediately the soul dead before starts into life, and with a warm heart rejoices to proclaim a life-giving God and Saviour: come he will save you all, come share with me the banner of divine love (all that stiff starched dried up formality is gone). So these facts prove, that old things are passed away, and all things are become new. There was another minister, a preacher in our neighborhood, and he taught the people that in God's good time they would get it, as if he had forgotten God saying, Now was the day of his power. I would ask was God gathering strength to save them at a more convenient season, or at the hour of death. There was a dispute between an elder and his neighbour on the question of knowing whether their sins were forgiven, and they could not agree: the neighbour left it to the elder's minister, and argued that it was according to their creed to experience justifying grace; and the benefits flowing from it are the assurance of God's love—no doubt, peace of conscience and glorious perseverance. The minister decided in favour of the neighbour, and said it was the privilege of the believer to experience it, but that he had never experienced it. Another told me he had preached this doctrine for about eleven years, and believed it to be attainable, yet he had not experienced it: he was unwell, and being asked if he would not send for some of his ordained brethren, he replied, any good man will do me now—send for so and so. I have been with him, and have heard him confess, and he and I have mingled our cries and our prayers together, and I do not know that I was ever on any spot that reminded me so much of the travail and pain of the penitent bench (where one soul agonises for another), and God blessed him and took him—not for his confession, or his own or John Collins' prayers or cries or tears, but for Jesus' sake: and these cries and tears proceed from the degree of faith a penitent has, which says, Faithful is he that has promised, who will also perform. We

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ee it is for Jesus’ sake, and the Father’s faithfulness accepting of us. Thus Jesus according to his own sovereign will, in the moment the penitent strikes his match of faith on Christ the rock, it catches fire, and from darkness to light he is transferred. He heard and no doubt preached that the Gospel Kingdom was righteousness, peace, and joy in the soul, and the believing soul feels that it is peace ! peace ! joy ! joy ! heaven ! heaven !

“ Oh love divine, how sweet thou art,
When shall I find my wandering heart,
All taken up in thee.”

Oh my heart is sick of love (better felt than expressed), and the believer living a life of faith, when dying places his faith on the rock, and all is light in the valley. Now this is Jesus, the first and the last, the author and finisher of our faith. Glory be to our God for ever : he will be our guide even unto death ; and confounded be your college gods and university divinity for ever and ever. I would ask whether the priest puts the spirit of God in the wafer, or has the university put more of the spirit of God in its recipients, judge ye. I dread these college men, first, because the whole system is founded on human nature ; second, on the father’s money, or money anyway, and on this corrupt covetous foundation in his sinful heart he goes to get filled with knowledge, and on his way the devil accompanies him and whispers to him softly, Your father has plenty of money, and be sure and learn all the branches of learning and all the languages. He will say, do not heed those who say these are dead languages : they are ignorant novices ; be sure to learn them, for by these means and superior qualifications they will call you rabbi, master, and also you will get the largest congregations and a good salary. Ah that is the way to receive double for your father’s outlay ; and that’s not all, perhaps you may be made a bishop or a cardinal, and if so accomplished you may get to be a pope. And if you could see the spring of his corrupt heart to gormandize every particle of the trep of knowledge, and will not allow a poor illiterate man to taste a little with him, and the tree of life is passed by and undervalued, and he will not bow down in faith and obedience to partake of it. Here the father sends his son with a corrupt heart to be filled with—I do not know what to call it unless I call it the devil’s pride-wine (the very opposite of the humbling wine in Christ’s kingdom), and every draught of the devil’s wine taken into his carnal heart makes him more heady and high-minded, just like the drunkard. We have heard them say, Stand off from us, we are better than you, and wiser than you, and stronger than you—and there are none to inflict penalties or grant indulgences but us ; and so they go on like maniacs to their ordination, whether by the hands of the bishops or presbytery. They then declare they were moved by the Holy Ghost to preach the gospel, and that they have no other motive than the glory of God and the salvation of sinners ; and I would say they should send them to their fathers for the answer, and let them tell what was their motive ; and no doubt the devil would rejoice to see them drunk, and telling lies, and stumbling in the dark, and on the road to the blackness of darkness for ever. Here we discover from the first draught of the devil’s pride-wine the fact that it captivates the corrupt mind which longs for more of its own nature, and thus fills and feeds until it has arrived with the devil at the summit of the mountain, and bows down to him and worships him ; and then in his imagination makes his boast that the kingdoms of the world and the glory of them are his ; and so he becomes the most unlike God of any man in creation and most like the devil ; and all that the devil offered to our Saviour he would swallow down without putting a tooth in it. Here we prove him to be the greatest friend to the world and the greatest enemy to God, and a great hypocrite ; for he pretends to be Christ’s vicar on earth,

when at the same time he is the devil's own obedient and beloved son, and to carry out his hypocrisy, he covers over his nature with the name of holy see or Jesus Christ, to keep in darkness the millions of his slaves; but he must be sure to support their dignity, and keep down those that oppose "me and us." And they go on to impart and convey the holy spirit with their holy hands; for God is such a respecter of persons that he has given this power to them only; and to support their supremacy, they go on not only to give the Holy Ghost and divinity to whom they please, but consecrate grave yards, and by their holy feet and hands and vestments and prayers, they warm that portion of earth in which to deposit the dead bodies that are within the pale of their church, and the cold earth will do for the outcasts; and they go on to consecrate chapels and churches, and diffuse the spirit into the walls and a greater portion of it on the front seats, and tell the people to bring plenty of money on the auction day, that they may purchase a great quantity of the spirit, and that they (the people) cannot be blessed without going to their sanctified churches, and bringing their (the priests') dues with them; and they fail not to inform the people that their respectable system cannot be carried out without a good deal of money—for they cannot live without money; and will very gravely pass over the conversation of our Lord with the woman of Samaria—for if the people would believe, they could worship God as well in the kitchen as in the barn, in mountain top or valley low: if this system of offering their souls was carried out, the people would soon think they could be their own priests, and offer up their own sacrifices, and if they find out that the broken and contrite heart is acceptable, and their tears bear witness of their truth, and when God blesses such, and they know that the poor meagre language they used in addressing God did not prevent God blessing them, they will find that all the knowledge men-made ministers possess of Hebrew, Latin and Greek, with all the enticing words of man's wisdom in English, has lost its efficacy, and no doubt the people will think those ministers are no better than a set of playactors amusing the ear with sound and the eye with acquired art and gestures, and they will find out there is no efficacy in those ministers, nor their unholy feet and hands, nor in the prayers and spirit proceeding from a corrupt fountain, namely, an unholy heart, that is in league with the devil—deceivers and being deceived. I am constrained to believe that the majority of the ministers of the day, if they could get the body of the people to attend them, and call them Rabbi, rabbi, you are the learned men, you are the lovely preachers, and then pay down their auction money and their dues regularly—they will call you a good brother. Now are you not of the same lineage as those men who glory in the grand decorated rooms at feasts and the uppermost seats in synagogues, and God has bequeathed in his holy word their legacy, which is their greater damnation. I also direct you to the eighth chapter of St. John, forty-fourth verse—"The devil is a murderer and a liar," and all that unite with him are engaged in waylaying and murdering immortal souls; and to them belongs the greater damnation, and eternally damned they must be, if God is just. He would have to leave his righteous throne before he could save such as you. "Unless you repent, ye shall all likewise perish!" that is, give up all your merchandize of God's people, and never let us hear of an auction day again. God has proved by your acts that you belong to the characters of the dens of thieves and robbers—that is, men that steal the word from the spirit, and also from those who have entered by repentance and faith through Jesus the door into the sheepfold, and in Jesus the Spirit our spirit finds its native pasture; but you take the world abstractly to cover the spirit of the world, that pastures richly on its own material, namely, gold, letters, titles of honor, and offices to gain power, splendid buildings, great

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cathedrals, and nunneries to carry on their secreasy. Here we see that money is the foundation and the way that enables them to go at large and partake of all this perishable trumpery—so truly are these branches proceeding from the root of all evil; and we see the above worldly fruit ripening on every bough; and no doubt Satan is glad to see such a worldly harvest of fleshly lusts, but much more of the deathly ripening time he will have by and bye. Can dead roots, trunks and branches, scattered apart for years, unite and bind together, vegetate and grow, contrary to all nature, because you say and think so. So your dead gold roots must perish with the earth. Surely the devil was much offended with Peter, when he said to such a man as you, Your money perish with thee, and the gift and grace of God is not purchased with money. What a vast contrast. Oh do not let the devil operate upon you with his sleight of hand, and bring you forth in his own nature, and give you a diploma as a professor in the same craft; therefore take your stand with Peter, and never allow money or words, or any of your five years' self-righteous acquirements, or any earthly glory to be essential to produce life in the soul—because it is contrary to all nature. Spirit can animate matter, but matter can never animate spirit; therefore I spurn and loathe and feel disgust at your dung and dross when compared to the excellency of the knowledge of Jesus Christ my Lord. Do not forget that it is the knowledge of Christ Jesus (not your college christ nor man's teaching) that is here spoken of; and as sure as you deal out his productions and serve him, he will give you what he has promised, and where he is there shall his servants be. A thought now strike me. When these men come to the gates of hell they will see the same practices carried on there as they used to practise on earth; that is, taking in the world and all its rubbish, the rich, the noble, and the mighty, the wise and learned according to the wisdom of this world, and casting out the poor Lazarus'. No matter, rejoice ye poor in spirit who have no delights in this world—Jesus and Abraham's bosom is still a place for you, and you can lose nothing if all the wise and learned sages were gone, and their wisdom had died with them, and all their books of knowledge, and flowery tongues of men with their bewitching tones, and all the college gods and scientific sounds of oratory, and the rich laden with their titles and honours and enshrouded in their golden fleeces. God strikes his match of fiery indignation to devour his adversaries—the world and all that is therein, and the flaming rocks with all the bursting thunder peals roaring and devouring; and the devils are commanded to seize their own and bind them hand and foot, and cast them into the blackness of darkness forever (for they never could bear the sunlight). Oh rejoice ye poor in spirit, rich in faith, and heirs of the kingdom, and sing hallelujah to God in the highest; and let these deceivers and deceived howl and weep and wail and gnash their teeth, and look upwards, and curse their gods in the lowest. Oh how true and verified is God's word in regard to these two characters. "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased." Now with the rich man, look up and behold the poor cobblers and tinkers and tanners and glaziers and weavers and blacksmiths, and the poor fishermen, whom ye despised, and their scaly filth, and the carpenter's son and his low mean parentage, and poor local preachers; and here they despise industry and mechanism, and so the blind guides on the left hand has brought the charge against the God of Heaven, the head of all things, for he is the greatest mechanic in earth or heaven—He made all things. Now look up and behold the whole together, in their white robes, the crown, and their palms in their hands; and oh when I think of some of the children of the kingdom cast out into outer darkness, how painful must it be for these to look up and to behold the crown and kingdom that they might have been wearing and sharing, and

then look down and beholding their chains, while they weep and wail and gnash their teeth, and fill their lungs with fire and brimstone, and curse the day they hearkened to a stranger's voice, and would not listen to the true shepherd's call. But have savored (say they) the things that be of men, and made shipwreck of faith and a good conscience. I would ask what must the blackness of darkness be (when the probationers on the road are so blind and dark) when they look up again, and see Anna the prophetess, the second witness taught by the spirit that Jesus was the Christ, and her three daughters who were prophetesses, and a woman offering her daughter, which the great high priest accepted, with the response "Woman, great is thy faith," and the woman whom Jesus puts his stamp upon for ever for the kindness done to our Lord in anointing his feet in Simon's house, when he (Simon) commands or desires our Lord to drive her away, as she was unfit to touch his sacred person; but God's ways are not man's ways—he did not send her away, but commended her for her good deed. Jesus neither obeyed the devil nor his subjects; and while his saints give him glory, those that mock may howl and lament that ever they touched the apple of his eye. Though we acknowledge Mary, the first preacher of the resurrection, yet we do not wish to say that Mary the mother of our Lord was or is omnipresent, and can hear our prayers in England, Ireland, America or Australia, at the same moment; but as Jesus has said that every spiritual born soul that does the will of his Father claims with her divine relationship, we should guard against the other extreme, and not class the heady, high-minded ignorant interrupter of the worship of God among the spiritual minded: let us never justify them because of the goodness of the above, nor condemn them for the ignorance of the latter, but keep them in their place, and learn of their husbands at home, and having their darkness enlightened and judgment informed, so that they will not interrupt the peace of any, and so pliable that they neither want the place of God or their husbands; and since nothing but the grace of God can mould into this passive obedience, we would be glad to hear them tell to the glory of God and his grace, what great things the Lord hath done for their souls—great things indeed, to change their old rebellious heart, to conquer and renew them. Then would God own them, and their husbands love them, and acknowledge them as their true yokefellows and happy subordinate help-mates. A word or two by way of improvement. You mothers and daughters never dare presume on your father's place or offices, and never let kings or queens take the place of the King of kings and Lord of lords, but be subordinate, yet highly exalted father and mother and succourers of the Church of Christ the head; and let king William be an example for all crowned heads, who said he would take God to be his King, and he would take a General's office. God is true, whether we see it now or not; and there are two portions of God's word verified here; first, "The race is not to the swift nor the battle to the strong, and William gained the day under his king (God), although there were ten to one against him; and secondly, "He that honoureth me will I honour, and he that despiseth me shall be lightly esteemed." I believe the Prince of Peace was never the author of war: it would be contrary to his nature, and nothing can act contrary to itself, and hypocrisy assumes many forms, yet its nature is still hypocrisy; but God permits in this ungodly world a lesser evil to overcome a greater, and it is well known where war comes from, namely, from the devil, the first contender for honor and power, and all those who have taken the intoxicating bowl of the devil's pride-wine, contend for the very same object, namely, honour and power; these, without sympathy and mercy, tear asunder the dearest ties—and soon the wife and children hear that the husband and father has fallen on the field of battle; think on the wife while she says, My husband I shall see no more, and behold the

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tears which bedew the childrens' cheeks, while they sob My father! my father! in whose arms we have been often borne, and to whose bosom we have been often pressed, but our father is weltering in his blood, and we shall see him no more. Oh what woeful devilry is this; and especially when we consider that a whole kingdom, yea countless worlds, could not purchase one immortal soul. The devil in his extravagance by blinding them is destroying God's property, while he raises up the dust of the earth to becloud the Sun of Righteousness, and by these means he gets them near the edge of battlements, and then hurls them over and down the shelving rocks of eternal damnation, to hold his jubilee over them for ever. His boast is there are none so wise as me, there are none so strong as me, there are none so honorable as me, there are none has such power as me; yes, and the lying murderer says, I will bestow all the glory and honour upon you, only bow down and worship me. Here we see like father-like son, like priest like people: while these evidences correspond, we cannot mistake their true lineage. And as I have breathed the air of British freedom, I rejoice that the British constitution and the constitution of the United States are more like the kingdom of the Prince of Peace than any others I know; for they never go to war unless necessity drags them into it. I now state a question that was asked me, and the answer. A man heard me say that for the sake of peace I would not allow a Roman Catholic to make or administer laws for British subjects: he also heard me say, that I would never do to my neighbour what I should not like done to myself under the same circumstances. The man asked me how I could reconcile these statements. In the first place, I replied, by the laws of both God and man I am placed at the head of my family as master and ruler, and my Roman Catholic neighbour is also placed in the same position over his family; and while we are as neighbours friendly and agreeable, yet it would not be right for him to come into my family and teach them to worship saints and angels, when God has commanded me to train them up in his nurture and admonition, and to teach them that they keep the sayings of this book (the Bible) and worship God and him only; and I have no right to go into his house and infuse my sentiments into his family, which would be equally wrong, and while I tell him he is wrong he takes it, and when he tells me I am wrong I take it, and thus leave ourselves accountable to God the judge of all. Now would there not be more peace for me to rule my house and he to rule his; but suppose any of my neighbour's family comes to me, saying, they doubt the priest craft and superstition that is among them, surely I would say as an honest man I have a right to suspect them, for they can never draw off from carnal things and dead ceremonies to living and spiritual good, and I would allow the father to admonish them, and if they go away under age he may charge them with being unruly, and if he is of age, tell him, according to my faith I have warned you faithfully, and now I commend you to God, and to him you must render an account; and suppose mine or any of mine goes to the Roman Catholic chapel, I am to treat them the same way, without any harsh or cruel treatment. I now bring forth the example of our Lord to prove this treatment. Witness the case of the seventy disciples that went out and walked no more with him, and he allowed Peter the right of private judgment, when he asked him will you also go away. Peter answered, to whom shall we go—thou hast the words of eternal life. Here we see God did not give free will to men to take it away again, and then damn him for not exercising it in coming to him—no! he gave it to them; to exercise it, and to make them accountable for what they had received; and here our Lord did not use any harsh or cruel treatment or compulsory force to any of his disciples. Here we see the self-sufficient and independent God has made laws for himself to be governed by as well as laws to govern his creatures; for

if it were not so, according to his own nature he would come and make us heavenly and happy. Secondly. I would compare England and France as the two neighbours, and as it would be wrong for the Queen of England to go over to France and enforce her mandates on the subjects of that kingdom, so it would be wrong for the King of France to impose his laws on England; but England can say to France, or any other neighbour, If your subjects come to our shores or wish to live under our banner, while they are peaceable and faithful subjects they shall have the benefit of our laws and of our protection, and the liberty to worship when and as they please, but for the sake of peace we will not allow them to make laws nor administer them; and France should say the same to all their neighbors: and this is my answer to the question. And this destroys neither soul nor body of God's chief handy work, and it is consistent with Him before whose bar all nations must shortly appear, and the people that can deny the act and deed of our Lord must be the opposite; and a natural inference we would draw is, that they must be the devil's children, for he was a murderer from the beginning. It seems I have made a digression and gone to the world, and I would make a thousand digressions to get at a sinner's heart, and like my namesake John, exult in the lovely Jesus, the pattern of all righteousness, justice and truth. But I must return to the men-made ministers' system of preaching, and contrast it with Christ's preaching. I now desire to represent these college men's triune God. The Father they name covetousness, the Son, money, and the Holy Spirit, letters, and thus by their act and deed declare there are none qualified only those whom their god fits out and sends to preach (I was going to say themselves) the gospel; and they hold to the one and despise the other, and their act and deed proclaims their beloved mammon. And they have got the world to unite with them to say, we will have no other gods before me and mine. So the father sends the son (the money) to preach, and the spirit (letters) to give them speech. Oh what a difference between the earthly fathers, who allow their sons to draw fifty per cent. from them, when compared with our heavenly Father, who gave his Son a ransom for sinners. Now ye poor and illiterate, ye need never be mistaken again, for your heavenly Father is overflowing with benevolence and liberality. When his opposite is covetousness and selfishness, and designs to do you harm; and by their systems they have for ever closed the door against the poor, for they (the poor) have not the means of paying for it, and without they have their letter spirit, it is of no use, say they; and here is proved their triune deity; for if God qualified a man more gifted than Paul and more eloquent than Apollos, cut out by the hand of his maker, and the impress of divine love engraven in his heart, unless he has their impress he is not qualified—for they are supreme, and their act and deed prove it: for whoever heard of a man being ordained without passing through their manufactory for ministers, and I believe the Presbyterians would not ordain a man without it; and I ask would this race of ministers ever have appeared had it not been for covetousness and money. I believe not, and they would not be so capable of acting their sleight of hand tricks and imposing on the people; therefore these men come out as a self-righteous ungodly progeny. Is it not evident that the world, the flesh and the devil could not devise better machinery than these colleges, to manufacture wind pipes, and fill them with himself (the very essence of pride)? And these men go about exploding their windy contents, crying out respectability! honour! decency! order! and the devil very gravely whispers to them, What signifies the above when compared to the lady you will get with four or five thousand pounds; and immediately he conceives and becomes pregnant to the very neck. So he skips about, and swells out his sides, and soon becomes some great body, and gains his point and his thousands too. The devil will then whisper, Am I

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not a true story teller : if you had not gone to college you would not have got all that. Thus he gets widening and filling until he becomes supreme. Now we see that by this machinery they can raise up men filled with corruption to fill the place of God's spiritual seed ; and when I think of these men, from ten to thirty years preaching the gospel, and at the same time they know nothing of its power to save, and their lives and their own acknowledgments prove it, and I have heard some of them preach perseverance to the saints, and coming close upon them they would deny the possibility of God making saints at all ; but their system is to go on in sin, that grace may abound. Oh what a race of dead men with their systems of dry formality (and scarcely that). Do you think that Queen Victoria would retain the names of those slain and of her enemies that desire the overthrow of her sceptre and kingdom. She would not ; neither will the king of heaven do so, nor will he make his boast of you backsliders, whom the devil has killed with the bomb shell of the world—that is the gold and the honors of this world have got into their thoughts, and penetrated to the centre. And the Spirit of God was grieved at the rivalry, and was jealous, and took his flight ; and thus they go with a dead soul and a living body, — those whom the law of the spirit of Christ has never freed, and were never baptized with the spirit of loving philanthropy. I am sure God will never call living bodies to a spiritual battle, much less to be generals in wielding the weapons of the warfare that is spiritual : they have run, and He has not sent them, and they have got into the priest's office for a morsel of bread. Yet God converts souls in many ways and places, quite unexpectedly. I knew a man who while attending a theatre, and witnessing the hypocritical gestures of those who were personating death, was so much shocked, that it was made the means of his conversion ; and should it not shock us to hear them treat of God and religion, that they know nothing about. I would now refer them to the characters recorded in the fifth chapter of Acts of the Apostles and the first paragraph. Ananias and Sapphira no doubt sold their property with a good intention, intending to give up all, but Peter, in the third verse, tells them the ground of their fall, viz. : Why has Satan filled thine heart to lie to the Holy Ghost, and keep back part of the price. Observe, first, Peter has the gift of discerning of spirits ; second, Satan comes and fills the heart, and by his operation they become the son and daughter of the Father of lies. So that this father, son and daughter are the very opposite to the God of justice and truth ; and I further observe that Peter supports God's law and government, by free will. In verse fourth, " Whilst it remained was it not thine own, and after it was sold was it not in thine own power, and why will ye lie to God." So we see God forces no man's will, but has given both will and power, and their duty is to exercise it, and he said he would never exercise it for them ; no, but he has said, " Resist the devil and he will flee from you," as if he said, I will make him flee from you. God in justice could not damn them if he had not warned all liars who did not repent, that their portion was to be in the burning lake, and also giving them power to flee to the hiding place. First, we see what the devil is, a lying deceiver ; second, all those who listen to him, when he would whisper to them and say, when God's treasury fails and his funds are exhausted, it will be as well to have a little of my money in reserve, and glory and honor to depend upon ; lastly, I observe God requires the whole, and the devil is always for having it divided, because he knows that God will not take the half, and then he is sure of the whole. Oh, take warning ye backsliding disciples and lukewarm hypocritical presumers, to deceive God and man, but in the end, when the grisly monster seizes you, you will find yourself deceived. This second class resembles those that did not come in by the door (Jesus,) who is exalted a Prince

and a Saviour, to give repentance and remission of sins. You may see in Acts seventeenth chapter and thirteenth verse, where the vagabond Jews, exorcists, did call over them that had evil spirits the name of the Lord Jesus, "We adjure you by Jesus whom Paul preaches," ver. 14; and there were seven sons of one Sceva, a Jew, and chief of the priests, who did so, and the evil spirit answered and said, "Jesus I know, and Paul I know, but who art thou," ver. 16; and the man in whom the evil spirit was, leaped on them and overcame them, and prevailed against them, so they fled out of that house naked and wounded. First, we behold these as vagabonds and proud presumers; second, they thought they would have the honor of commanding the evil spirits, and be supreme over them: third, adjuring them by Jesus, whom Paul preached; fourth, we see he has not attended to their call, any more than he (Jesus) did to the devil, when he was on the pinnacle of the Temple, or in hunger; fifth, we learn how insignificant was the sons of Sceva, and his hypocritical priesthood, and their power when one man sent them away naked and wounded; sixth, what must hell be where they will be tearing and wounding one another for the supremacy. See how God gives credit to the evil spirit in preference to knowledge and power, for they knew Jesus and Peter better than they knew Sceva and sons; seventhly, God permits a lesser evil to overcome a greater. Again to hear these Maynooth men, and these college God manufacturers: they have got so knowing that there is none like unto them, that have the knowledge and wisdom to speak and use the name of the Lord Jesus, and the doctrines of the apostle Paul, who taught the whole counsel of God—repentance towards God and faith in our Lord Jesus Christ—and did not covet any man's silver or gold or apparel, and his life he did not count dear to himself, but would spend it for the honor of him who gave it, which was common honesty. Now they know nothing of Jesus's name, and the doctrine and holy spiritual life of the apostle Paul; the fact and deed proves that these devils in their sphere had more knowledge of Jesus and his power, for they could not enter into the swine without his permission, neither could they have broken up the clannish priesthood. It would be more consistent to go to these devils for knowledge and power, than to those blind guides and hypocritical deceivers, that have neither the spirit nor the nature of God, by which God can only be known savingly. But these use his name for another purpose, to exalt themselves as God, and get all to worship them: even then in this instance God permits a lesser evil to overcome a greater, that is hypocrisy and pride, against which God has pronounced his heaviest woes—for God was chiefly betrayed by his backsliding people, covetous disciples, and to the present day these are the greatest curse in the world, and hinderers of God's word and the extension of his kingdom. Oh, do not dare to use his name, when the motive is honour, ease, or gain, from the world, lest he send of your kindred to hurl you from the altar or pulpit, and send you out naked and wounded. And would it not be just for God to do so, seeing you would steal away from his little ones, and use it for opposite purposes; and if not now, when the cup of your iniquity and God's jealousy and wrath is kindled against you, you will know your superior then, whom your vanity imagined to bind and loose, and make him an image like unto corruptible man; who will command one of your own kindred to obey him, when he will say, take them Satan, bind them hand and foot, and cast them into outer darkness. Now the blind guides who have denied the sunlight will know they are gone to their own place—the blackness and darkness for ever. They will surely believe now, that he that exalteth himself shall be abased, and if you take these men to heaven, they could not enjoy it, because God is getting all the praise there, and they could not bear it, and they cannot act contrary to themselves, and their nature must undergo a change

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ere there, what would be done, would be very obvious. God would have to
ontend for his sovereignty and supremacy, and cast them out as he did their
ather the devil, and where should they be else but with the mighty world, and
evil, whose kindred is always the opposite to God's. We learn the priests had
ons, but now if he had got ten of them he would be ashamed to acknowledge
ne of them. I will now relate a conversation which took place with a Roman
atholic in Ireland: he was advocating the righteousness of priests not marrying,
e said they were married to the church, and if married to a woman one of
hem must be a prostitute. I observed that God approved of Bishops being the
usbands of one wife, and that we never read of Jesus divorcing Peter's wife,
ut we read of Christ healing Peter's wife's mother. Of late I was thinking it
ver, and now I give you my thoughts upon it. First, a woman represents a
church—a woman married to a man brings forth lawful children; so all who love
Jesus, the heavenly, spiritual bridegroom, bring forth spiritual progeny—faith,
hope and love; and when I thought of a woman being married to a woman,
and then to expect offspring from such a marriage—why it is quite ridiculous,
and a burlesque on common sense. I see that to allow churches and men's say-
o's to be statutes, is the way to overthrow the Bible and people hell. I was
glad to hear from the lips of Judge — at the anniversary of the Bible Society
n St. John in 1856, that the only statute and rule of faith and practice is the
Bible. Yes, it is far better than Herod's bag of filthy rags. I have now be-
fore me this wicked spiritual generation. First, the devil—he was covetous, envious,
a deceiver and a murderer. Second, in this generation is Cain, and when to
vent his wrath and envy against God for not receiving his sacrifice because he
thought it best (his thought was the right statute, not God's); and here he
could not destroy God, but he would pull out the apple of his eye, and imbrue
his hand in his innocent brother's blood. I need not go on to trace all this ge-
neration, for an age would not do it; but where you behold a large appetite for
the world, and its covetousness, and all lawful means used to fill up, and not
getting the amount they wished, then unlawful means are used, which are envy,
malice and hatred, which produces murder in the heart of this generation; and
God has said—From righteous Abel to Zecharias, whom they slew between the
temple and the altar; and their blood will God require of this generation. Look
in the eighth chapter of St. John's Gospel, where you will find these proud boas-
ters of Abraham, contending with Jesus and going about to kill him; but Jesus
gave them no credit for being Abraham's seed, when they had not the faith or
grace of Abraham; and further, that it was of no use for the vagabond Jews of
Batan's lineage, and the great proud Sceva, chief of the priests, to use the name
of Jesus, for it did not prevent the devils from tearing them, because justice was
bound sooner or later to seize them (His enemies), and make a prey of them;
and God must be changeable if all belonging to the same lineage and generation
do not meet with the same fate. I will now bring before you the earthly spiri-
tual devilish generation, and contrast them with the heavenly spiritual divine
generation. I refer you to Acts 7th chap. 51st verse, "Ye stiffnecked and un-
circumcised in heart and ears, ye do always resist the Holy Ghost, as your fa-
thers did so do ye." In the 52d verse, this lineage are charged with persecuting
the prophets, and they are also charged with being the betrayers and murderers
of the Just One; and instead of humbling themselves and confessing their guilt
and begging for pardon, they get more exasperated, and upon the martyr Ste-
phen they gnash with their teeth. So they murdered him; and in doing so
they showed themselves to belong to their old father the devil, and all this time
his old deceiver is getting them to be satisfied with the name of Abraham,

Moses, or Caesar to be their king, and any priest but Jesus. We see from the above that it is the devil's deceivings to damn you—the same as Daniel O'Connell brought forward the ancient fathers and a tribe of old saints (just what the devil would do), and Daniel M'Afee called them Harry Laraty's old relics of dead men's bones full of corruption. Look at all denominations calling up their forefathers, homilies, canons, and creeds and churches, to be the statute instead of Jesus Christ, which prove that they are the true daughters of nature and not the spiritual begotten of God; and if all the above are as graves covered over with the sleight of men's heads, that will drown men in perdition, surely every one should say, let others do as they will, as for me (suppose there was not another individual under heaven but myself, or thousands around me every day, all would be alike to me,) I will know no other way but Jesus, no other truth but Jesus, no other priest but Jesus, no other name but Jesus, and know nothing among men but Christ Jesus and him crucified—the wisdom and power of God to save. Now I bring Stephen, one of the divine generation to your view: his history is recorded in the Acts, 7th chapter. First, he was filled with the Holy Ghost, and by this irradiating spirit his face shone, and by it he saw Jesus on the right hand of God. And that generation of vipers beheld the effects of the holy spirit on his subject Stephen, which cast a dusky shade on all their glory, owing to the glory that excelleth. We see this present generation cannot bear the nature or light of the glory of the spirit of God, and they act the part of their predecessor Cain; and when they cannot touch the Holy Ghost, they will destroy the place of his rest; and some of this lineage would use their supremacy, and like greedy dogs they gormandise all the flesh, and then gather up the bones and make sure of the marrow, and if a little one would come up to catch hold of a sinew, they grind their teeth or put their paws upon him and tumble him over, to starve or get up as he can: so they have their reward—the dead bones that pride and power have given to them; and the body that was the temple for the Holy Ghost to dwell in, to shew their power against the apple of his eye, the light of the world, and lest there should be any more exposing of their darkness, they take and use stones and with their paws apply them and dash the temple to pieces that God has made; and this act and deed proclaim in loudest language, we love the one and despise the other, that is to say, mammon we love you, and all who oppose you we will be their enemies; and we cannot act contrary to our nature, and when we meet with a free Jesus and a free people, we will bind them down by oppression and taxation, and make them know our doctrine, that is necessity, by our power. What made these men so savage against Stephen. It was not that he coveted silver or gold or apparel—for it does not belong to his spiritual generation—for that generation want but little, and the longest life time does not need it long; but it was for the rich names they would bestow on their great rabbi masters; for I am sure he was content with plain Stephen, and I think that the name Stephen will be accepted in heaven when not one of the world's currency, however glorious below, can enter there; and if their Father has not registered them, all their glory and honour are sunk in the gulph beneath that cannot be passed over, and there they witness that God is faithful to his promise, "Whatsoever measure you mete, shall be measured to you again." Now behold those great rich men shrieking and crying—we have no honours now, and thus they weep and wail and gnash their teeth, but not on Stephen—they cannot pass over, the gulph is between them. Just take a glimpse of these nasty dogs, as they exclaim, you were the cause of my damnation, then behold them grind their teeth and leap at each other, and catch and tear and throw one another into the flames, and wallowing and gnashing with their foaming filthy jaws and panting lungs and

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extended tongues, without one drop of water to cool their parched tongues, and in this awful conflict behold, as God has said, the smoke of their torments ascend up for ever and ever. And if an age or one hundred ages spent amidst the woes of God against the scribes and pharisees, and then be restored to our present state again to be saved by simple faith, and to prove our faith by holy lives, I think there would be self-denying and crucifying of the flesh during our short subjection; and since there is no hope of getting here again to be prepared for heaven, neither is there any hope that he will bring the vipers and dogs, with their warring, biting nature to heaven, for they cannot act contrary to their nature if they were there, without a change; to be consistent with themselves they would gnash their teeth on Stephen again (we have too much war, and it is well the gulf is fixed), and if they were so much opposed to Stephen on earth for no other cause than that he got so near the Sun of Righteousness as to bask in his sunshine and be covered with his rays, so as to reflect his beams and light around, how much more would they be offended when they saw him so near the throne; and these men always have prejudiced judges, and false witnesses and liars their jurors, and by this means they murdered my Lord, and Stephen, and hated them without a cause. Oh how Stephen reflected the image of my Lord when dying. Jesus prayed "Father forgive them, for they know not what they do," and Stephen, reflecting his very image and nature said, "Lay not this sin to their charge." Oh what a similarity is here: no covetousness, no power of the world, no worldly pleasures, no treasures on earth, (and when the world takes fire they can lose nothing, as they have nothing in it.) Was there any wrath, hatred or revenge—no is the answer; and no other power than that all creating and revealing power could beget and bring forth such perfect love as was manifested by Stephen. All the world with their machinery and all the college-god manufactured orators could never say from the heart, "Lord, lay not this sin to their charge;" they might after surviving and living an age after, to deaden the sensations of the teeth-tearing flesh, and the stones making the flesh fly off the bones, but to think amidst the sense of seeing (perhaps eclipsed by a trickling tear), and amidst all the acuteness of the pain arising from the teeth gnashers and the stone dashing in his bowels, and under the sensation of all this, he could pray for his murderers. Is not this the victory over the world; and nature never brought forth such progeny; and this is he that was cut out of the mountain without hands, and he owes all his glory to the Son and the teachings of the Spirit in secret, which giveth language and utterance—Forgive, lay not this sin to their charge. Now meet my elder brother and his bannered and spirit taught, and tell him that he is a liar, and that the college qualification is essential, and what we esteem the greatest and highest is our god, and ye use the Son and Spirit as a cloak and secondary, and this you declare by act and deed, although you do not like to speak it so harshly, and in your clemency say have mercy; and they delight so much in mercy and in such a way and to such an extent as to admit them to heaven with the right eye, hand and foot, wives, land and oxen—the world, with all the brass pipes and tones for the ears. They love fine smooth words (who would think that this race of men could snap and bite so, to hear them tell their own story): I dread the fair speech men. But again: they are so full of philanthropy and mercy, that they would bring their proud lying father with all his train and place them above Father, Son and Holy Ghost. Secondly, they dethrone the whole: the same as the pope would do (if he could) with Queen Victoria; and this would be consistent with their nature—their mercy is all in sound and words, and their acts are gormandizing covetousness; which Stephen charged upon them in the 52d verse. Now we contrast the mercy of God with their god. As a just

and pure God he cannot admit any into heaven who are not in union with his own nature; and as man is not that by nature, in His sovereign nature he bestows on us when in Adam's loins the just boon of his mercy—the free gift of God unto justification of life, and when grown in years and falling into sin; and secondly, he extends his mercy, and says—look unto me and be ye saved, come unto me and I will give you rest; thirdly, the talents, and the power, and the will to obey, and by occupying to draw grace for the prison house and the lion's den; and the fourth exhibition of his mercy is to warn, "Why will ye die," expose the sin, and threaten, "Without ye repent, ye shall all likewise perish;" fifth, his threatened and just judgments, "Woe unto you scribes, lawyers and hypocrites, ye have taken away the key of knowledge, and ye will not enter yourselves, and they that are entering in ye hinder." God does not use flowery toned words to deceive them, but the thunders of the law to awaken them to seek life: so all God's servants should be like him, and faithfully discharge their duty, like John, who told Herod it was not lawful for him to have his brother Philip's wife, and Stephen likewise, to the loss of his life, before he would bow to sin or connive at iniquity, and he plainly told them that they were the betrayers and murderers of the just one; but this kind of love and mercy was all null with these legislators. Oh we see your kind is to keep in the dark and nestle in the wool, and when they look out they have the audacity to tell Stephen he was a liar—for they had no stiff neck and they were circumcised; and here they would substitute the flesh for the spirit, and so cover over and say, We did not resist the Holy Ghost—we could not. Ye could not resist the Holy Ghost, but God's sovereign will permitted it to be so, and the fact proves it; and do not touch our successors, for we belong to Abraham, and were not born of fornication—it is treason even to believe us to be betrayers and murderers, and to speak against our supremacy; and this is your verdict, gentlemen, and so ye say all, and no matter what way ye take it you are still right and infallible, and it seems you will be damned in spite of all said and done to save you; and if it were not for the disinterested few of God's little ones the world would be destroyed. Witness Lot in Sodom, and God consistent with his sovereign will could not destroy it until he got him out. Gen. xix. 16. And these vipers owe their lives to him whom they murdered, and their lives were prolonged for the sake of those whom they persecuted. Having represented to you the carnal succession and their end, and also the spiritual succession and its glory, I come now to review their boasted words in order, and strive to see the substance of the whole. I will commence with an old saying, borrowed from Genesis xi. 4. When there was but one language, men spent their time in actions—now in shadows and sounds (that is the shell of tongues)—that we can hardly have time to chew the sweet kernel of knowledge—which is the knowledge of Christ, the best kind of knowledge. I will now tell you some of the lessons I have learned; first, I heard one of the doctors of the day display his oratory, and among many high sounding words he used the word the great behest of God. I did not know what the word meant; but I looked, and found it was the great command of God—to love Him and our neighbour as ourselves. I then thought on a little boy between eight and nine years of age, who I have seen rise, and say God has blessed my soul, I love my God, come sinners he'll save you all: surely the little boy had the kernel, while the doctor boasts of the shell of tongues; and I believe the word behest has no more efficacy than the word command, although the world is ready to idolize him, and call him rabbi, rabbi, or lord and master. Second. I heard of a little boy that was quizzed by a lawyer, who spoke to the boy in words that he did not understand, and as it is natural for the learned, he laughed and mocked at his ignorance; but the little boy thought he would tell

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union with his nature he became free gift of into sin; and saved, come power, and the and the lion's will ye die," wise perish;" lawyers and will not enter not use flowery taken them to discharge their his brother e would bow were the ben- nery was all the dark and ty to tell Ste- amicised; and over and say, sist the Holy act proves it; were not born and murderers, gentlemen, and ight and infal- to save you; world would his sovereign these vipers prolonged for ou the carnal glory, I come substance of Genesis xi. 4. ons—now in dly have time of Christ, the have learned; among many did not know command of nt on a little say God has : surely the gues; and I and, although and master. spoke to the e learned, he e would tell

him what he did know : he said, I love the Lord Jesus Christ, can you say that, sir. Immediately he was convinced and converted, and this poor illiterate boy was made the means in God's hand of converting his soul and bringing him to the knowledge of the truth as it is in Jesus; and thus the excellency belongs to God and not to man, and all the boastings of man are excluded. I have heard men argue about the original languages; and to hear some talk you would think there was efficacy in them for every thing. I asked is there more efficacy in latin words to consecrate the wafer than in english. See how these Jesuits mystify the minds of the simple and illiterate, as if latin and greek was more efficacious in the sight of God than english: let the world call up the english language, and then would foreign countries worship it. To prove the above, I will now relate what I heard from the lips of a deputation from England to Ireland. One of the deputation said, there was an Indian chief came to where an English missionary lived, with an interpreter, and was converted, and returned home, and commenced praying to God to convert his tribe; but on second thought feared that God would not hear or answer his meagre language, and that the Englishman's God would only answer prayer in the English language, and as he could only speak two words of English, viz. January and February, when he prayed he would say January and February, and to these words attach the meaning "Convert my tribe." The time of answering came: the missionary was driven to the shore where this tribe were, and before he left the whole tribe was converted. So we see that January and February was intelligible to God, when it was offered in spirit and truth, which is the soul of worship. It is the pure motive and single eye that God accepts, while the world accepts of lukewarm hypocrisy dressed up in fine words. God's ways are not as man's ways. Again, our Lord, by the apostle Paul, in 1 Cor. xiii., has for ever silenced those proud boasters of languages and tongues, for he grants the combination of angels' tongues with theirs, and the whole amount in the estimation of God never excels the sounding brass tinklings—therefore you must make God and the apostle Paul liars, if these are essential. I heard of three boys contending with each other as to which of them had the best minister: the Episcopalian could preach an hour, and he was the best; the Presbyterian said his minister could preach two hours from one text, and of course he was the greatest; but the Covenanter boy said, my minister can preach three hours from one text; and according to the statute of sound and say so he must be the best. Look around you, and not only behold the boys of the day, but hoary hairs making idols of shadows and sound, and while the Hindoos bow down to dumb idols, they bow down to tongue idols, and place the say so's of men for the commandments of God. As I am nothing and of no consequence, I wish you to meet my elder brother: you will find him in St. Matthew v. 6, where he classes you with the hypocritical trumpeters and heathen; first, he proves you do not belong to him, and therefore he has no reward for you; second, he proves you savor the things that be of men, and you have your reward of them—sounding your honours and filling your flesh pots, and when your memory gets stale, and worms seize and eat the flesh pot, then count up your gain, which is eternal loss; and my elder brother does not deceive you with flattery, but he tells you plainly that his Father has no reward for you in heaven; and suppose these men would make a resolution, and break through these stiff starched up and systematic orders, do you think they would feel for God's glory being defaced, and that the people should suffer through ignorance, no—but because their glory and honour fades, and that the world will no more acknowledge them as their goddesses. I now mention a fop and great mimic, who lived in the north of Ireland, and he went to Glasgow to school; in about a year he returned. He went to church,

and on his return home he said he could preach a better sermon than the minister : they laughed at his presumption ; however the judges were appointed, and he made such a display of oratory as astonished them. They were very anxious to know how he had acquired the art of preaching so well : he told them he had committed to memory one of Dr. Chalmers's most touching discourses, and in the recital of which he excelled all his fellows. Now we see any scamp with mind and memory and letter education, can preach to please the world by borrowing and compiling the words of others ; we see the fine dexterous style of order, with the great flowery words and angel tongues sounding. It is a bad statute to judge a minister of Christ by, when he has not the spirit of Christ, but it is the right way to judge they are the opposite of Christ, for if it were possible, their fair speeches would deceive the very elect ; and is it not the case with a great many good men at the present day, after hearing the simple, undorned and unadulterated truths of the gospel, and their hearts and conscience have felt it, and God's Spirit bearing witness to the truth and power of it, and coming out of the meeting, one cries he is not an ordained man, another says did you not hear how low and common his language was, a third says he is not worth going to hear, for he is not a college bred man. Here the side of the world's influence overcomes the simple heart and the truth received, and those Leaders who have itching ears turn others out of the way, and do not receive any benefit themselves : first, they are offended with common words, and are disappointed ; and suppose they have heard the witty, graphic, brass tinkling tongues, they would be nothing better, but on the way they would be boasting of their idols, as I have heard some do. They got a great minister, a linguist, a college man, and when I came out of the meeting house the cry arose, that's the dear man, did you hear the fine language he used ; others said Oh that's the sent man ; and here they exalted their idol. I did not hear any one exalt God as their Saviour, or that he had spoken peace to their souls, or that he had sent them down to their houses justified : not a word about all this ; it is always secondary with the ear tinklers and brass pipe players ; and when the minister hears he is so much admired for his fine words, he immediately becomes a conformist, and gathers and fits up more and more. Here we see a man pleaser, and it appears such was the above—he made himself a companion of a neighbour's servant maid, and he cleared out, and they no more acknowledged him as a sent man. Oh how wise were those judges in their own eyes. So it is, generally speaking, that the rich and learned and wise are fools towards God, and Christ has said that he came that those who see not might see, and those that see might be made blind. And in the face of all this they will not say Jesus you are a liar, but your life and conduct declare that you wish he was, that you might have all the glory to yourselves, boasting how much you have said, and how well you have said it. There are others who will argue that if they have the Spirit of God and those fine words that attend worldly wisdom, they will be doubly useful in the vineyard of the Lord. I would ask these men if they think that the Holy Spirit gives efficacy to the enticing words of man's wisdom, and its knowledge of the world and its venerableness, because it pleases them ; and as God is his own interpreter, and he will make it plain, I refer them to 1 Cor. i. 17. Here the apostle says he was sent to preach the gospel, not with the wisdom of words ; v. 20, "Where is the wise, where is the scribe, where is the disputer of this world ? hath not God made foolish the wisdom of this world ?" v. 27, "But God hath chosen the foolish things of the world to confound the wise" (recollect that is God's choice and the opposite is yours), "and God hath chosen the weak things of the world to confound the things which are mighty." Now the point is at issue, and I invite you to bring all

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your reinforcements against the Lord and his anointed. Now Pope with all your power, and Cæsar with all your influence, and let the covetous father and the son (money), for he merits and pays the debts, and the letter (spirit) sound abroad between earth and heaven, there is none so great and strong as me, none to inflict penalties but me, none to give indulgences but me; in a word, I have all knowledge, and understand all mysteries. This is the summit of your ambition. So the old lady supreme binds down the Church of England, a story or two lower, but indulges her a little, because she acknowledges the ill-begotten and unlawful brought forth progeny of the strumpet Joan, that broke the chain, and of course the daughter that comes nearest the mother, she says of her she is the best beloved daughter, and then by the combined multiplication of think so's and say so's, the chain is bound up again, and thus the devil's wine pride bursts out, and we are the apostles' successors, and if God would say I never knew you, it is no matter, we say so. The Presbyterians are a little lower, but as they hold two traits—one my college education, and a great appetite for money—so the mother thinks they should hold their tongues about Maynooth; and thus her appetite is proven by auction prices or scales, and screwing up the poor: therefore you should be silent, for you are one with her in this plotting and trapping system. The Methodists and Baptists are lower still, although they have no indulgences at present, though they intend by getting colleges, and manufacturing scantling, though God began to train them by his spirit, they ended in the flesh, and out comes this superfine and double refined scantling, that the world approves of, and the devil smiles at their display, and the mothers and daughters so far indulges. We see on this ground they all claim kindred, and although God blessed these churches in the reformation, He has said they are like the sow that was washed, they have returned to their wallowing in the mire. Thus the nature of the sow is discovered from two facts; first, she cannot bear the heat, and to get out of its reach, she wallows in the mire, to get out of the way of its power, and the eye cannot bear the light, no more than the body the heat. What a picture of human nature, witness her progeny rolling in the mire, with their noses in the mud. But the class of leaders and local preachers is everywhere spoken against; the above manufactured binders and loosers have fixed the gulph; that is, none can preach the gospel but an university taught man; and secondly, they have made it impossible that any poor man should preach the gospel for want of their son (money.) Oh, how they love their own, and no matter how the Sun of righteousness has burnished them with his rays, and embellished them with his nature and grace, and gifted them with his spirit and power, and this is the verdict of the world, the flesh, and the devil, and all their coadjutors—they are ignorant and were never called to preach the gospel. Now ask the mothers or any of the daughters to reform, and they will cry out, would you presume on our supremacy, or dare to sap the foundation of our infallibility and superior knowledge and wisdom. But let us come to the deciding point, and come forward with all knowledge, and understanding all mysteries: now answer, my God. In Cor. 1 chap. 21 verse, God says, that the world by wisdom knew not God, although he gives them credit for their faithfulness in their science, for he also says, that the children of this world are wiser in their generation than the children of light. Mark here two distinct generations, and two distinct signs. The generation you may see, when you see the sheep devoured by the wolves; and the science is to learn to be meek and lowly and with lamblike innocency and wisdom from above, that draws its own nature upwards, where the sun never sets; the other is the science of the world, that comes to nought, and consistent with its own nature, tends downwards to the blackness of darkness.

for ever. And as I am witness between these two parties, I would give my decision, that the world by its own nature knows not God. Secondly, we come more immediately to the point, and bring forth the men that God has called to preach the Gospel; look to the twenty-sixth verse, "for ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble, are called." First, the apostle appeals to fact and his own experience; as if he had said, ye know ye are so poor, as scarcely to have clothes to your backs, and often wanting the necessities of life, and hunger and nakedness abide with us unto this day. They may say we have neither birthright or parentage to glory in, nor money, nor education to boast of, yet we'll own our calling, and the Father and the Son were agreed in our calling, for so it seemed good in their sight. Now these are God's choice which you openly and avowedly condemn. God says, "who art thou that repliest against me," can the thing formed say to him that formed it, why hast thou formed me thus; and God would be a changeable God if he did not select the poor and the illiterate to preach his gospel, and we never heard that he ever sent any of his disciples to a common school, let alone five years to a college. And if God calla, convinces, and converts, and senda them to preach that the kingdom of heaven is at hand, and commissioning them to declare freely we have received, and freely we give, there must be something awfully wrong in the world's system, as it proves that God has sent these—therefore God could not be but a changeable God, if he made choice of you his opposite. It appears to me that ye are a race of miniature Infidels, while Infidels in maturity deny the existence of God, you deny the sovereignty of God; in the choice of the poor and illiterate to carry on his work. Now suppose the world brings all its gods and goddesses, with all their combined flaming tongues of eloquence, and all the wisdom and power of east, west, north and south, and they commence preaching, and have every tongue and ear bound to their lips, then raise a quantity of money, and build great cathedrals and all their equipage, and brass pipe organs, and paintings and flowers, with their silver and gold borderings, and all their broad phylacteries, and variegated surplices and gowns and vestments, and you are at your summit. Now let the unchangeable Jehovah put his sentence upon them and you: "God has chosen the foolish things of this world to confound the wise, and things that are weak to confound the mighty, and things that are despised hath God chosen to bring to nought the things that are." Now call God a liar, and tell him you know better. Oh turn your pale faces to the wall, and behold the handwriting; the sentence is passed—there shall not be left one stone upon another that shall not be thrown down, and all your self-righteousness shall fall; and unless by repentance it be abandoned and forsaken, it will bring you into damnation for ever: for your nature would not allow God to legislate in heaven, any more than you would on earth; ye might bow down in hypocrisy, but ye cannot act contrary to your nature, and God must empty you of the devil's proud nature, and fill you with his humble and divine nature, that ye may esteem those poor illiterate little ones, whom God esteemeth; and then consistent with your new heart and right spirit, with God you will loathe and abhor and spue out the world's filthy, frothy hypocrites from you. But no doubt your god, that I call covetousness, gold and letters, has so blinded your minds that ye are ready to say, we were never condemned or confounded by such untaught men. Allow me to take the scales from your eyes, and the fleshly brows that you allow to eclipse the light of the sun, and then imagine that the sun is set to rise no more, and let us throw off those long fleshly guilty low looks, and no more take side looks, but behold him in his unchangeableness and unvariableness. His nature and wisdom was displayed in making use of Joseph, the despised one, to confound his brethren,

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and yet the means of saving them: no thanks to them, but to Jacob's God be all the praise. So much for his supremacy, and to God be the undivided glory. Second. Witness the untaught stripling, that the great scientific Goliath laughed at and mocked, viz. David; is it you that never learned science that would put yourself on a par with me—a scientific man—I will soon give you to the four winds; and is not this your very image you self-righteous boasters. Again, we see the blindness of Saul in recommending his coat of mail, helmet and shining sword; and if the battle had been gained by this no doubt he would cry out he and mine—in a word, the efficacy belongs to me. Oh nature, but you appear in your native self. Yes, and at the present day do not we see men show themselves in their filthy rags of vestments, as if virtue came from them, blinding the people with their trumpery and show. Was there virtue in the ring and stone—no; but all glory to that God who directed it; and again we would reiterate it, and cry the undivided glory be to the first and the last. And where was David taught, and where got he such knowledge and success, and drew the power divine to strengthen and save him. Was it in Maynooth College or Oxford, no, nor the colleges of New Brunswick neither. Oh hear David tell the lessons he learned, and God was his teacher, and so David exalts God: He delivered me from the jaws of the lion and the paws of the bear; and experience begets hope, and he said in the name of the Lord of the armies of Israel, and again Glory to Him whose wisdom and strength, perfected in weakness, gained us the victory. Were not all his opponents confounded. Third. See how unlikely an instrument God used to preach and convict Balaam; and here we discover your features in symmetry with the above, and like the Egyptian taskmasters or the southern planters, they would tie us up and take the cowhide to us, if we would not carry them about when and where they pleased, and give to the amount they say and ask and think, without allowing us the right of private judgment, or to think or to speak of our poverty and weakness: they give us for every word a lash with the cow hide or iron flail. So much to conform ungodly prophets and ministers. And were not the priests and pharisees and lawyers such, when they exclaimed Jerusalem will be filled with their doctrine; if they are not stopped they will take the city, and all men will go after them. And were those men linguists who after the death of Stephen set, as it were, the world in flame; no, but it was the baptism of the Holy Ghost on them and in them; and such a flame bursting on a cold and benighted world must be far better than the systems of dead, dry formality. I must now return and put the question, do you think you will effect the world's conversion better with your high acquired qualifications, than the poor and illiterate of God's choice, unto whom he has given the power and the Spirit. Nature tends towards its own nature; therefore these must be more effectual in the conversion of the world than the great of this world with all their physical forces—for greater is he that is for them than he that is in the world; that is, greater is the God of Israel than your covetous money and your letter power, and as there is no efficacy in either party abstractly from God, therefore efficacy is by his spirit and testament, and on whom he bestows it; and as God's nature is to bestow his blessings freely on those who bring to him their weaknesses and infirmities, to draw the free grace and strength divine: these are his chosen ones, his elect ones, his precious little ones, his noble valuable jewels; and all that your god is worth in the world could not purchase one of them. Oh is not the devil fooling you when he gets you to send your sons fifteen years to school and five years to college to manufacture a minister—for God never gave a command for such qualifications, but the reverse—for they must be taught by the Spirit and led by the spirit, and "the Holy Ghost shall bring all things to your remembrance what-

soever I have said unto you." First. Is it not unsuited to God to impose such on him without orders, precept or example. Secondly. Is not equity equally unsuitable for those to offer—twenty years wisdom and strength from the pulpit when they know it is the opposite he accepts off. Would it not be very impudent for a quack in medicine, to go into a firm and begin to examine the work and find fault here and there, and tell the master of the firm he should put a piece of fancy work here and there, and adorn it with paintings so and so, when the master prized the utility and substantialness as essential; and would not the master see it was not his interest he had in view, but to appear what he was not, and would not the head of the firm say, you have come and I did not send for you, therefore you are of no use to me, nor of any benefit in my factory, and those who will be fooled with your fancy paintings, they may. Now smile, for it is contrary to the decrees of God to accept of your wisdom, strength, and painting. I would just say, in the language of scripture, Whatsoever measure ye mete, shall be measured to you again. Can your worldly, fine, fancy articles, preach the Gospel, and give efficacy to the same. I wish the world would keep them to themselves (their own), otherwise submit to God to operate upon them, and make them fools in their own eyes or the eyes of the world, and like Jacob, take all your strength from you and pump all the devil's pride wine out of you; and then God, consistent with his justice and mercy, would bless you, and make you a blessing. You cannot but behold the character of God's choice to whom he bequeaths his mercy, and the opposite he will not have mercy upon, so as to take them into his kingdom or mystical body, yet they share in the mercy of God's long suffering, kindness and forbearance, but the flesh and the devil seem to hold together; and the flesh being all exhausted and a bit of the skin hanging to the bone, yet with the skin of his teeth, he and his votaries would struggle for fleshly self-righteousness, and say, would not the man with a superior education serve God's cause much more than the poor illiterate deformed fool, in this enlightened age. I thought I had answered you before; however, would you hear it again: God has said, on the uncomely parts of his body he bestows more abundant honour and abundant comeliness; and this is his sovereign choice. Secondly. And if there is no efficacy flowing from literature, why should you raise it up to contradict the choice of God. See 1 Cor. iii. 18, 19, Let no man deceive himself; if any among you seem to be wise in this world, let him become a fool, that he might be wise, for the wisdom of this world is foolishness with God, for he taketh the wise in their own craftiness. Verse 20, And again, the Lord knoweth the thoughts of the wise that they are vain, therefore let no man glory in men; and away with your self-righteous fabric, skin, body and bones. I will now give you an example to show that the efficacy does not belong to the instrument. Oh! what an unlikely instrument was the woman of Samaria, to fill with the living water, and it constrained her to go to the city, and (like a flood burst out, and flowing through the street, and rushing on the rock) proclaim he told me all things that ever I did. Oh! behold how it rises and sprinkles on the ears, is not this the Christ. Thus she preached him, and consistent with its own nature after bursting the living water (otherwise grace), she seems to gather all up, and sending it back again to its centre (Jesus), from whom all living water flows, (we see that grace is named for water and water for grace); and here we have the whole secret unravelled, how God makes men and women ministers. First we see our Lord teaches by acting socially and familiarly, and he asks a drink of water, and she was astonished at the breaking down of the middle wall: he told her if she knew God's gift, she would ask, and he would give her living water, far preferable to the dead cold water of earth; and when he had begotten a desire for

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this living water, he bid her go and call her husband, she said she had no husband, then he told her (what she thought he did not know) that she had had five husbands, and the one she now had was not her husband: he convinces her of sin, yet commends her for the truth. Here he appears in the first part of his office, a prince to give repentance; and the first exhibition of her faith was, that she said he was a prophet, and her faith was proved by the question she asked, whether in Jerusalem or in this mountain ought men to worship. Oh, how different was this prophet's teaching from the teaching of the scribes and pharisees of that day and this day. No doubt in that day, one was saying Jerusalem, another this mountain—and this day, our old church, and Maynooth college, and the daughters cry out, me and us; and thus goes on the training of men up in systems of prejudice. Oh, ye self-righteous parties, hear the prophet who despises the superstition of the favorite mountain, and the glory of those who boasted of Jerusalem, and proves to them that the highways and hedges, sea shores or mountain tops, are equally alike to him, when the substance is in the service, as he told the woman God is a spirit, and they that worship him must worship him in spirit and in truth; and here he puts the positive must worship him in spirit and in truth. And this being proved from his lips he dismisses the whole race of parrot preachers, and borrowed prayers, when the soul is not in them, and brings us to the preachers that are moved by the Holy Ghost, but this is foolishness to the men that bring their lessons and prayers out of their pockets; and she believed his testimony, and Jerusalem and Mount Gerazim, was regarded no more by her, and she suspected him to be the Messiah, and prudently said, I know that Messiah cometh, which is called Christ, when he is come he will tell us all things; Jesus said unto her, I that speak unto thee am he. Here are three exhibitions of Faith. First, he was a prophet; second, that what he prophesied was true; third, that he was the long foretold Christ, the fulfiller of the prophecies—and thus she became a preacher. First, she preaches that he convinces of sin, the truth she knows; and second, that his teaching was contrary to others, and excelled all other teachers, and this she believed; also the living springs of love she felt—yes, she must have felt it, when its inundation swept her to the city, and perhaps was ready to burst her vessel before she got there; and God's word directs, as the only true standard, to preach as the oracles of God, in proportion to the faith we have; and third, according to the grace received. We see that all who are made by Christ, answer to the description given—they preach not themselves, but Christ Jesus our Lord, and we your servants for Jesus sake (not for the sake of money), and his disciples know that he convinces of sin, and converts the heart, and sanctifies the soul, and their cries are come to him, and the spirit and the bride's cry also is come. I now wish to make two observations by way of improvement. First, I would answer that the devil and his party are not willing that all earthly glories should be buried in oblivion, and thus they hold the skin of words, with which they have been often delighted, not that he was delighted with the holy flow of anointing oil, but the flow of fine words; and he would think it a fine, compliment for the Spirit to be connected with such fine sentiments, and therefore would be much more useful, after all your plausibleness. I would now say, Satan, let go the skin, and if there was no other proofs, the present facts before us would be sufficient to constrain you to bury the whole system—me and us. Now perhaps that woman did not know one letter, and suppose she had been taught in the University, would it give efficacy—no, but it comes through him who chooses the instrument, and also chooses to convey the unction through that artless, simple, plain, child-like, innocent, unadorned and unadulterated truth. The disciples wondered that he talked with the woman (like a great many of your college men) that would teach him better, but here he confounds

them and you too. Hark, what he says, "Lift your eyes, and behold the fields are white already to harvest," a blessed revival and ingathering to God, and all this by a woman: and ye shall be my sons and daughters. First, glory to God, whose sovereign grace has animated senseless stones, and called us to stand before his face, and made us the sons of faithful Abraham. Second,

The people that in darkness lay,
In sin and error's deadly shade,
Have seen a glorious Gospel day,
In Jesus' lovely face displayed.

Not shining through the face of the University, as Jesus used the centurian's faith, to quicken and improve his disciples. I would therefore call forth any of your University College taught men, with all their wisdom and language, and high-rated salaries, and Bishops, whose incomes vary from fourteen or fifteen hundred to thirty or forty thousand pounds per annum, for their noble and valuable services; and suppose they got up on the Mount to speak beside her, she would confound them, because God predestinated it so; yes, they would be running away from its influence from fear, otherwise cry, hush! hush! do you hear what balderdash she is saying—she does not know, nor does any body else know, (so says *Scrutator*). Oh, take care the old serpent will not let you stop, when you made liars of yourselves, but he will get you to tell lies on God, that he has not called such to preach the Gospel, and would not this be a lie on God. Now take away the living spirit and grace from her, and what would her words be worth? Why, she would be as the old dead cold materials, she used to carry about with her—earthly, earthly. God's spirit quickeneth and giveth life, and to God be undivided glory forever; and no glory to you lawyers who legislate for him, and condemn him, because he did not select and order his material better. Oh! yes, we know you are my orderly gentlemen, and I was going to say, this is all the use of you, if this is of any use. Now let us hear your superior order, and to be consistent with yourselves, you would reverse the material and order the woman to go to the city and buy meat, and this you would say, would be consistent with her lower, carnal office and appetite—and send thy disciples, chosen and called men, to bring the people of the city out to him, instead of trudging out with victuals to him. Another objection I think you would make and say,—indeed I would not serve under such a master, when he could drive to a respectable inn, and there get fine cooked victuals, on a mahogany table, with clean knives and forks, and eat our meat comfortably, and pay respectably, and ride gently, and be as honourable as any of our profession, instead of sitting down at a well, and using our knees as a table and our fingers as forks—there is something very low with such a master's system and order; and this is your verdict. First. I answer, that God the Spirit prefers and holds the soul as the greater and superior part of man, and therefore he does not esteem the fleshpots as high as you do, in which dwells no good thing. Though you tell us that you do not believe the body to be the superior part of man, what can you say when your actions prove the contrary, and that you are very orderly about the body, and pay a great deal of attention to it; and look out more for its interest than you do for the soul—and this is proof positive. Second. I always prize the substance and let the shadows go to the winds; and I now ask, did the table and knives and forks give a palatableness to the food, and strength to the body—and would the knee table, and finger forks (made before either), prevent the body receiving nutriment—No. One pope wants him to conform to his order, and another to his order, &c. I answer third, for my Lord, because he had a right to command, reprove, and teach his disciples,—that truth, grace and faith, when God is pleased to convey it, can make male or female ministers, and if they lose its unction, they are

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neither good for the land or the dunghill, so he says himself—in proof, witness covetous Judas. Again, behold those of her hearers, the witness they bear that she was a true preacher, for when they came to Jesus, they were persuaded he was the true Messiah, and with her preached that they knew him to be the Christ, the Saviour of the world. Here they all became preachers, who had got the living springs in them, and they all agreed with the fountain: would they speak this way before the living springs were in them? Answer, No! Not a word about such a fountain, and the Messiah Christ; but, it burst out, and their fears are gone, and sweeps before it all men's systems, and mock manners, and hypocritical politeness, and problems. Is not this the Christ—another burst, corresponding in the evidence. We know he is Christ, the Saviour of the world; and so the stream runs on, and rushes forward as a river—Jesus the name high over all. Here we see this great ocean, and all the streams and rivers running into it, and it receiving all. Jesus says, Come unto me, I am thy salvation—and to the leper he said, I will, be thou clean—again, Look unto me all ye ends of the earth, lift up your eyes and behold them in whom he has diffused his love, bounding back to him (the centre). Not one of them says, I will, be thou clean, or I will give you rest—no, they do not take his place, but hearing knew him. John says, Behold the Lamb of God, that taketh away the sins of the world. Peter says, That through this man is preached the remission of sins. Here I prove a scriptural God, and a spiritual succession, that are members of his body, and all tend to exult and glory in their head; and this succession forsook all for his sake, and the kingdom of heaven's sake, and left the waterpots behind, and the business of the city was secondary. Oh! what a contrast is the college god manufactory, how they exalt the world, as the support of their college aid, and both tend to the centre, as they cannot act contrary to themselves. I further observe, that I believe this woman never charged one shilling for her mission tour, and this would please the covetous miserly hearer, and it is most offensive to the covetous miserly ministers. I believe there are puppets belonging to both parties, who would like to banish Jesus from the world, and eat up his little ones, and in restitution, pay their compliments with their shell tongues and preamble of words. Dr. Lightfoot says, "That this woman was the first missionary that visited the city of Samaria,"—now ye ministers of earth, priests, doctors, bishops, cardinals, and popes, with your hundreds and thousands, now compare your succession with this woman ministry, and God will confound you, and prove his own Word true, that publicans and harlots will enter into the kingdom of heaven, before the covetous, self-righteous race, who boast that with a great sum I purchased this freedom; but this woman's salvation never cost her a farthing,—and no doubt her Lord would say, she was freeborn, and done more than they all. All the ministers that God calls and makes, they enter into their work without any further deforming, or qualification, or appendages, to recommend them to the work, but Jesus in them, and through them, and over them; and then consistent with what they have received, they preach Jesus and his kingdom, which is righteousness and peace and joy in the Holy Ghost. They recommend all others to come: and not only the Apostles and Samaritans, but a cloud of witnesses, and Christ the Messiah. Jesus made a minister of him who lived among the tombs, but before that he had to cast the devils out of him—that vain popish mind that would tear and devour and triumph over all that would not honor them, and do as they think. We see God never took a proud overhearing sup to support his cause—God must make him over again, and place him at his feet, and give him a lowly mind, and commission him to preach—not latin, greek, hebrew, french, arabic and logic, to exalt his college teaching, but to tell his friends and neighbors what great things God has done for them. All God's preachers are experimental preachers, to exalt Him who

is made unto them wisdom, righteousness, sanctification and redemption, and the opposite is theory and historical preaching: the real inscription that should be stamped on these ought to be To the unknown God. When Christ and his disciples testify, "We do speak what we do know, and testify that we have seen, and ye receive not our witness;" and again, we find that Apollos with all his eloquence was a great deal better after Aquilla and Priscilla had taught him more perfectly the right way of the Lord. Acts xviii. 26. The Lord sent Ananias to Saul of Tarsus to teach and take the scales from his eyes. Acts ix. 8-11. The prophets preached experimentally. Isaiah could say, "Lord, I will praise thee, for though thou wast angry with me, yet thine anger is turned away, and thou comfortest me," and David exalteth his God for delivering him from the jaws of the lion and the bear, and taking him from the fearful pit and the miry clay (a state of doubts and fears), and giving him the unmistakable rock to rest upon (the unchangeable truth); and all God's people are taught humility by experience, and are changed from glory to glory into the image of the Lord; and I believe this is the way that God teaches prophets, apostles, martyrs and christians in all ages; and I never heard a command, or precept, or example, or act, or deed, to send a minister to college to finish the work that is begun by His Spirit—therefore the essential for preaching the gospel is the Holy Spirit, to lead and direct, reprove and approve, in union with the word and nature of God, without contradiction. You see how much pains I have taken to support the cause of my master; therefore I would direct Mr. — and Mr. —, and all their coadjutors to bring no more charges against us poor illiterate preachers, but bring them against Him who is the first cause, who can make them in an hour, and commission them in the same: so we conclude that God supports the spiritually qualified in preference to the opposite. I would refer those men to the 1 Cor. ii., and let them debate with Paul; also Romans vii. 6, "That we should serve in newness of spirit and not in the oldness of the letter;" iii. 4, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit;" v. 5 shews the flesh tends to itself, and the spirit to itself, and by this the flesh pots are discovered; and in 1 Cor. v. 8, he speaks of stewards being faithful, and not one puffed up against another: now ye are full, now ye are rich, ye have reigned as kings; v. 9, And sent out the apostles as a spectacle to the world, to angels and to men; v. 10, "We are fools for Christ's sake, but ye are wise in Christ Jesus: we are weak; but ye are strong: ye are honorable, but we are despised;" v. 11, "Even unto this hour we both hunger and thirst, and are buffeted and are naked, and have no certain dwelling place." (Mr. — may now condemn the apostle Paul for his itinerant system.) V. 12, "And labor, working with our own hands, and are the offscouring of all things unto this day." Is this your state ye successors of the apostles? Look at 2 Cor. iii. 5, 6, "Not that we are sufficient of ourselves, to think anything of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter but of the spirit, for the letter killeth but the spirit giveth life." It is very plain these men know very little about God and the teaching of his Spirit. And now Mr. — I wish to convince you that your college manufacture did not do so much for you as you think. When I met you one day as you were going to preach, reading your sermon and endeavoring to commit it to memory, you asked me if I wrote my sermons, I said no, not a sentence, and you replied to me that you would make but a poor hand that way; and so after all the college did for you it left you depending on your pen, and this circumstance proves that you depend upon it, and could not trust God that if you would open your mouth He would fill it. I must confess that from my early acquaintance with Mr. — and hearing him speak on catholicity, I said he was better than his system, but when I read of him despising the poor and

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literate, whom God esteems, I fear it was all hypocrisy, and when he said that he knew these men were never called to preach the Gospel, seeing that God never called them, I leave it between him and his God, yet I must differ with him, as God never went to Jerusalem to get any of the college scantling to aid and assist his disciples. Oh how the devil leads them blindfold into error! It is a wonder that they all from old to young are combined to destroy the sovereignty of God, and to hear them talk you would think they were the burnished gold vessels, and every one was admiring their glittering hue, when at the same time they are only pot metal, fit alone for the fire to play upon. I now hold in my hand a tract (No. 854), giving an account of a German minister, who while attending public school was held up as a pattern, and obtained many flattering marks of respect; at the college of H. he devoted himself to theology, but never learned the meek theology of Christ as the first lesson, and he seemed to shine forth as a star of the first magnitude in honour, respectability and virtue; and he preferred Plato and other philosophers rather than the meek and lowly Jesus; and after some time he became tutor in Baron Von P's family, and soon began to teach his pupils to laugh at all serious things esteemed by true christians. After four years he entered upon his clerical duties with worldly motives. For twelve years he exercised the ministerial office—his delivery was very attractive, and he became a very popular man: his sermons were on civility, morality and virtue, and the greater part of his hearers were delighted with his preaching. He spent a great deal of money in the purchase of philosophical books, and he was kind to the widows and orphans, and kept firm hold of the affections of the people. He was one day baptizing a child, and was invited to be a guest at the house of its parents, where he saw two lines written, "This I did for thee, what doest thou for me." The picture of Christ caught his attention, he was pierced to the heart, tears rushed to his eyes, and the minister, whom he had before despised, he makes his companion. But God converted his soul, and the change was evident; he gave up Plato for the Bible and God's interpreter, namely, the Holy Spirit. The pages became to his enlightened mind, new and beautiful, and the Sabbath after his conversion, he frankly confessed to his hearers that he had not been directing them in the right way to eternal life. This is the proof—he confesses and forsakes all his own righteousness: one time he was heard to say, Oh! eternal love, hast thou done so much for an opposer and despiser of thee, as I have been. But he comes to sicken and die, and exclaimed—Hallelujah! the love of my Saviour has gotten the victory; the Lamb that was slain for me, is worthy to receive all honor and praise, and glory and blessing—and he died happy in the love of God. Oh! love eternal, who can fathom thee, we are lost in thine immensity. Glory! Glory! Glory! for access to such a fountain. First, I bring forward this example to prove that colleges are an ungodly system to make men ministers, and must forever be while worldly gain or honor is connected with them. And to say that these earthly and corrupt fountains can produce spiritual and divine streams, it cannot be; and this system admits of human nature being trained with logic, craft and science, and hear them with their cunning shell tongues—they confound the new born soul by their disorderly crying, and hush them to silence; otherwise they conform to them and the devil, and go to Plato, and eat the tree of knowledge, and be as gods. Oh! ye little ones, never conform to these things, but pray to be led by the Spirit of God; then you shall be able to cry, Abba Father! and let these proud ones boast, and laugh, and mock on, and do not envy them; should all the world worship them, and dry out, they are gods and not men. When angels are commanded to smite them, you will not be grieved that you departed from such a connection, however honorable on earth. Oh! never be partakers of other men's sins. I now bring forward another of the same class, which I

received from a paper called the *Church Witness*, which does the editor great credit for exposing corruption, in order to purge out the leaven of wickedness, namely, a poor man subscribed six shillings a-year (as much as he was able to give) to support a Church missionary; and the man came to get a child baptized, and he (the Minister) would not baptize it, not because he would not pay the six shillings, but because he would not give him a quintal of fish, and he thought the man could give it; and the bishop (greater than him) thought the man was able to give it. First, I remark the statute that this poor man was brought to, it was their think so and say so. Second, this poor man has no right of private judgment, since they have got his conscience. Third, I remark they must be God, with the attributes of omniscience and omnipresence, knowing everything. Fourth, and if they be but men, they must have accompanied him in his business, and able to tell his profit and loss. And fifth, if they have not obtained that information, they must be imposters and liars. I now intend to make a few remarks on one portion of the fountain from whence the streams have gushed out on my master and me; and I hope no one will be offended, when I defend Him and myself, against the torrents of proud, hirling, men-made ministers, that seem to deluge our world. The sample aforesaid is Mr. — and Mr. — the German infidel and the Newfoundland gods; and if not they must be what the Scripture terms them, greedy dogs, that would devour widow's houses, and the poor man's property—not only so, but his conscience and judgment is devoured up in the Bishop's supremacy. I now return to the fountain, I know it by its streams, for it cannot produce contrary to its nature. I met with it in the Journals of the House of Assembly of New Brunswick. No. 5, copy of letter from Principal of King's College, February 12, 1853: Oration by ——— D. D., Principal—page 155-6. After going a great length in extolling the advantages of education, he continues by saying, "Men thus educated and qualified the community must have, or the best interest of the whole will suffer loss. Men of inferior education may, it is true, perform after some fashion, the practical work; may not only till the ground, if that process deserves the name of tilling, which gathers wild labour, and leaves the exhausted soil worse than nature presented. May not only build houses—structures of combustible elements—to be swept away in any hour when the spark may light upon them. May not only make roads to damage horses' feet, while the clefts impair the legs and sinews. Such men, I say, may not only perform in their own way, these manual and material works, but they may be found bold enough to undertake higher functions, to profess I know not what, to practice surgery and physic, minister or make laws, and preach divinity; so fools rush on where angels fear to tread. But what the inevitable sufferings of the people, whose health, whose property and lives, whose souls and hopes for time and eternity, are committed to such practitioners." I now reply to D. D. First, he has given the public to know, that he has such and such commodities at market for sale, and if they do not purchase them, they all will suffer loss. He reminds me of the old proverb, namely—Try what you please, but there is nothing like leather. Second, he acknowledges men of inferior education can do practical work, but it is of no use unless it is done according to his statute—think so, and say so,—and in fact he goes to tell my master he has taught me falsely, and it is not he that doeth the will of my Father that is in heaven, who is his brother, sister, and mother. And again, it is he that sayeth, Lord! Lord! that shall enter the kingdom of heaven, and not he that doeth his will. Third, he further says, we may till the soil, and cater wild labour, and leave the ground exhausted, and must remain so, unless his quagmire tongue enriches it. Fourth, he tells us we may build houses, but have no security for want of his tongue to ward off the sparks and fire; and the mortar, no matter how well tempered, can have no

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fect, without his tongue trowel to give it bond. Fifth, he tells us we may make roads, but they will damage horses feet, legs, and sinews, and here he gives us a hint to get his tongue leveller, to make them passable. Sixth, he gain treats of us doing the manual and material work, but I do not understand his saying much: I know what Paul said, "Paul may plant and Apollos water, but God giveth the increase." We may plant and water, but here he wishes us to understand, that we must have his sun tongue, and rain tongue, and dew tongue, and ear tongue to give increase. Seventh, he charges us with presuming, and he knows not what, (Oh! poor fellow, you might well think your craft in danger) to practice surgery; but that is equally as bad for us, without his tongue bandage to make the bone knit. Eighth, The medicine must get on his tongue to give it digestion. Ninth, and administer laws. Yes, Sir, please receive one of my administering now, that is, he that exalteth himself shall be abased. Sir, make one to reverse it if you please. Tenth, and preach divinity. It seems to be a capital crime now a-days, the same as it was in the days of the illiterate fishermen; and Paul and Silas, got like their master, the furrow on their backs for preaching the lovely Jesus. Now having got the lashes from their leather tongues, we may now look out for your wise and learned D. D.'s, scribes, pharisees, lawyers, to apply the cowhide to us, for presuming another edition of Uncle Tom's Cabin. Eleventh, and herein he charges us by saying, fools rush on where angels fear to tread. Now, Sir, I wonder how you can apply it to those, whom God, by His Holy Spirit, helps their infirmities, and he will not break the bruised reed, nor quench the smoking flax, and will not despise the day of small things, (what have you done) and angels are ministering spirits, sent to support the little ones. Now, Sir, I must tell you, you must have a great deal of strength and power, otherwise be a great novice towards God, to rush on the premises, where you must meet God and angels as your foes. I am far from making little of education, but far from placing it to make men fools towards God. Twelfth, the last item, and here he tells us, of the inevitable sufferings of the people, whose health, lives, souls, and hopes, for time and eternity, are all forfeited by such practitioners. We cannot but infer, that the above blessings for time and eternity, must be secured by passing through the college manufactory; such, if he be true, must be the savour and unction of his college god. And no wonder the world would dying grasp and extol their college saviour—it is true all that expect to meet with the approbation of your god, must appear like him, that is, show shadows and sounds, and then he is entitled to his passport. Now our God is the very opposite, for he accepts of the simple soul, with honest sincerity of spirit and truth: so these are approved by our God, but never can be by yours; now what a man esteems greatest and best for time and eternity, must be his God: therefore I would ask, what more unction does your god give to latin than to english, and what more power does he give to greek than to latin, and what more efficacy does he give to the original hebrew, than to the above. And again, how much he confers on reverend, more than pastor or minister, or doctor, or bachelor of arts, how much papa or pope's anointing, excels the whole. I hope D.D. will answer me, as I am a stranger to the colleges and their efficacy, but I believe that the above gods and goddeases, and their votaries, are only shedding a glare of hypocrisy and vision, to deceive the simple hearted; but I would invite these persons to my God, who will accept of the language expressed by groans, and sighs, and tears, which your god's fine ears always hushes up. Another difference I see between this college god making and ours: they are made by the power of money, and the sound of words, and our God makes them by the power of his spirit, and the influence of his grace; Here we see the fountain and its streams run to exalt themselves and selfishness. Again, when I take a view of the head of the firm, who by a power of words, makes a

wafer into a God, and now in the rear they are coming up to transubstantiate by words, fallen, sinful, and corrupt young men, into a christian spiritual ministry; and what an awful thing it is, that the christian world will force such young men upon us, to preach and administer the ordinances, who neither know his name or nature but by sounds; and still often we see these specimens, cloaked under the name of Jesus, and crying out, we are of the apostolic succession. I would now refer these men to Acts 16 chap. 16 verse, where they may count kindred with their false sister, a damsel, daughter to the old mother; and the foul spirit of divination she possessed, and like her father she transforms herself into an angel of light. I observe first, that the spirit was not approved of by Christ, or his Apostles, although she spoke the truth. Second, but her words were but as wind—the sounding brass and tinkling symbol. Third, Oh! we see how unavailing is the flowery tongues of men, and of angels, and the subject orthodox truth, when beneath is enshrouded hypocrisy. Fourth, we prove that Jesus Christ does not want such to recommend his salvation, nor give character to his apostles. Fifth, we further assert, that if any man have not the spirit of Christ, he is none of his, and is of no use in his work. We farther prove, that the spirit and grace of God, are the essential qualifications for preaching Christ, and that all the scientific acquirements, in understanding all mysteries, the world, and men, and things, can be no substitute for the grace of God: Oh! let us beware of those cries of popular applause. I am sure this damsel spoke truth, but she did not say she was the successor of the apostles, for if she had, she would have been a liar like unto you, but she only gave their characters as servants of God; but her character and yours just agree, which show that you and her are of one nature, that is, all looking for gain from this quarter, which we hear very little of either from Christ or his apostles; they were very poor, and if they are kept so, they want but very little; but make these men rich—particularly covetous ministers, betraying disciples—their bag is always ready and widening, and their unbounded avarice can never be satisfied. I would now say to D. D. how pitiable is the condition of those people, who fall into the hands of such practitioners, the false, lying prophets and infidel ministers. Oh! hear the character that Christ gives them, wolves in sheep's clothing; and their fine fleeces give them a silky gloss, and enables those bachelors of arts men to act the sleight of hand, and to carry on their bribery. Oh! how dangerous it is for any of God's child-like, simple preachers, to be overtaken by such Jesuitical, lying prophets—witness 1st book of Kings, 13th chap. 4th verse: God sent his prophet to prophecy against Bethel, and while the prophet did his duty, he was under the protection of Him, in whose service he was, and safe from the power of king Jeroboam's arms—safer than with a thousand armed men; and after God makes use of the prophet to give life to the dried up hand of this murderer, the king offers him gifts, and meat and drink; but he refuses everything, and obeys God rather than a king. Oh! what a lesson we may learn here, not the world or kings for their friendship, but thanks to him by whom kings reign, and princes decree judgment, and controuls the world at his will; only let God's servants do their duty, and leave consequences with him. In the 11th verse, we see the danger of falling in with the old prophet, who dwelt in Bethel, and no doubt at ease too, and very likely did not approve of Bethel being spoken against, and he could not help his intrusion or his premises. This time, he betrayed him, lying, so that he could not come on his Bethel again. Now look at the succession, not the succession of names and offices, but of nature. First, the devil's nature and office, was to present the kingdoms of the world and the glory of them (not the kingdom of Christ and the glory of it,) and the gift and gold chain to Daniel; and king Jeroboam, his gifts and eating and drinking, and the old

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prophet, more dangerous than all, presents his treats, his eating and drinking. Oh! their aims and designs are the same: their lying father told our first parents they would be as gods by believing a lie, and God's justice drove them out of Eden; and the old prophet beguiled the simple-hearted prophet, by telling him that an angel brought the word of the Lord to him, and it was a lie, and who so like the father as the sons; and God in justice permitted a lion to take his life away for believing a lie; and as sure as God's woes are pronounced against those false prophets, the proud ministers, and pharisees, and lawyers, who deny Christ, and legislate for themselves, so sure shall he commission the roaring lion to seize his prey—take them, says he (devils), and bind them hand and foot, and hand them over: I must believe Jesus Christ. Those men who preach Jesus Christ, and have not his spirit and grace, they are preparing for hell as fast as they can, but the devil, no doubt, will whisper you will get the spirit and grace too, and thus they go on till he traps them. Oh! what shall I liken these colleges to; they appear to me like a cooper's shop, where they join and construct vessels to put wine into, and then filling them up, and taking it abroad and dealing it out, in proportion to the partaking of it, they become heady and high-minded. The colleges take in young men in nature's night, and as we are naturally proud, they do not seem to empty anything out of them, but form and construct them for holding more and more, and every branch they learn, they boast themselves to be so much greater and wiser; and this goes on, until they become a complete wine-pipe, and thus they go and deal out their substance, I am college bred, I am M.A. and D.D. and P.P., and I acknowledge no superior—I'm supreme. And while the people listen and receive the wine from his lips, and the flame from his jaws, they become intoxicated, and they are ready to exclaim, the gods are come amongst us; but no doubt he denies the charge, but the sons of temperance will soon tell you, you took the first glass and now you cannot do without it. And now I go to try your case. First, I will place the English language, the pure spring water, and having a desire he learns latin. Oh! this is the first glass, his appetite increases, and he fills himself with the greek rum, a glass, and capacity expands, and he must know how the original hebrew wine excels. And D.D. I would ask him, what is the natural tendency of learning dead languages, for the common language of any country is little thought of when compared with that which is foreign and dead—for it seems the world always approves of darkness and death, rather than light and life; and such learning operating on the human heart, will not its natural tendency be to puff it up—surely every honest man will say yes! Therefore I infer they would require another machine upon them to produce grace and humility, without which they are like a ship in the ocean without ballast, and when the storm arises (his proudly spread out soaring topsails, which the gale flows upon, and upsets the vessel on the quicksands and rocks), they become a complete wreck. Again, I observe they have no such machinery to bind grace and humility to whomsoever they please. Second, God has it in his wisdom to bestow upon the poor and illiterate, the halt the maimed, and the blind, and denies the man that is wise and knows every thing. How could you think that Jesus would present your wise, high-handed, monopolising venerableness to the Father, neither would the Father accept of them; and since the prophets of God spoke of the poor having the gospel preached unto them, and Christ bearing witness to the truth of the prophets, and by his act and deed selected such, and through such humble, Christ-like, spiritual generation, he will carry on his designs in the accomplishment of the conviction and conversion of the world, if the world will ever be converted; and do you think you can overturn God's system, and bestow it on the great, the mighty, and the noble. No doubt if you could you would, and draw large sums for its bestowment; but God gives it to his people without a

farthing. Oh what a contrast, and how suitable and well adapted is Christ to the poor. I would advise every man to give to his children according to his substance, as good an education as he can, and to let them know that they are not any more acceptable to God on that account, and if they are puffed up they are the worse; but never dare presume to go before God to select material for his work, and send them forth imagining that they will convert the world with words; but in subordination to God, allow Him to teach them by his spirit and grace and love, whether they have learned much or little. Where He gives the grace, he forsakes all to be his disciple, that is, all the world's praises, honours, pleasures, maxims, and fashions, and has got his life hid with Christ in God, far from pomp and show: this is the man that God doth choose, and makes that man's heart his home. So we prove that the natural tendency of education on the corrupt mind is to fill it with pride, and that the tendency of the spirit of God is to root out the same. I ask again what is the natural tendency of Bachelor of Arts and Doctors of Divinity &c. Are those titles of honor from heaven or of men: it cannot be of Christ, for he made himself of no reputation. I ask did he allow his disciples to be above him; and how much of the spirit of Christ you got with Reverend, and how much of his love was given with Bachelor of Arts, and what amount of humility did you receive when you got D.D. to your name. Now conscience give a verdict, such as you will not blush at in the resurrection morn. Methinks I hear some honest souls say, it was pride we received instead of humility: I believe this witness, for the fountain cannot produce that which is contrary to itself. Oh what poor dupes has the devil made of the supposed successors and D.D.'s, to induce them to give such sums of money to get D. D. to their names; and what is its substance, just nothing but a sound. What do we see now but a race of poor dupes bowing and scraping, and gathering up money to help them on their way to damnation. It appears this generation is very independent of Christ and his free grace, when they prefer paying their way to hell. Now with respect to learning, God can make many uses of it to serve his church, but how God could make use of D.D. to serve him either in earth or heaven, is a mystery to me; but I would suspect the old betrayer to boast and say it is one of my master pieces. I come now to treat on some of the evils that has crept in amongst Methodists, and shew what I understand Methodism to be. I believe I am fifty-six years of age this 15th day of July, 1854, and I recollect when a child I was taken by my parents to their meeting, and my father's house was open to the Presbyterian, and other evangelical ministers, and the Methodist preachers always made my father's house their home during his life, and after his death with me till 1843, when I left my own dear country, and came to Saint John, New Brunswick. Respecting Methodists I must say, they are the dearest christian brethren I have on earth. Yea, and go up to heaven, and count kindred with them, not on the ground of the name, but on the ground of Jesus' love, that bound and binds our glowing hearts in one. I rejoiced in the preachers' piety and purity, and I forsook all other societies for theirs. The preachers and the people appeared to me to be humble, plain, and clean, and their dress, with a few exceptions, like the Quakers, which appeared to me opposite to the world, and so like Christ. When I read it was a shame for a man to wear long hair, and when I looked to see who obeyed, I found some plain people among other denominations, but I found that the Quakers and Methodists in general, left no lodgment of dirt about their jaws. But, bye and bye, I saw some of the young Quakers tossed up their hair a little, and thus the god of this world, by reversing the practice and example set by their forefathers, which they learned from God's word, and by God's grace, did not know how to complete a respectable appearance, but the world's better judgment does. Oh, world you love your own self-righteous

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friends. A Mr. —, an old fashioned Methodist preacher and me, agreed heartily together. He was telling me of a young Methodist minister who came to assist him, and the people went to hear him, and when they returned home, there was an old woman, an old fashioned Methodist, like Mr. — and myself, and she asked how they liked the new preacher, some said very well, others said did you see how he had his hair in the fashion. Oh, the Russian duck, for so it was named in some parts of Ireland; but the old woman cries out with uplifted hands, oh, Lord, save us from these twopenny ministers; some said it did not become ministers of the Gospel to be so conformed to the world; others said, they may as well be out of the world, as out of the fashion, another would say, that's a little thing. This is the way that the devil and the world dismisses Christ's command, "Be not conformed to this world." Oh, we may as well be out of the world as out of the fashion. So Christ is dismissed, and me and us is the statute. Again, they seem to despise little things, but it is by little and little that many are overthrown, and we may say that there is nothing but one pope after another dismissing Jesus, and placing themselves in his stead, and for my part I do not know what use God could make of the tassels on the head; they say it will give unction and power to the word; that would be the place of spirit's bright example shining before men, producing humble love and divine transformity; this may be equally inconsistent to you, and here I remain in my ignorance. How many ministers will conform to the world, and please, and flatter, and jest and joke a little, and by this means gain them. Never think you can gain a battle on the devil's ground, particularly when you conform to use his weapons, for some of us have felt, when passing merry jests to please others, we have grieved the spirit of God, and I know myself I was left paralysed; therefore I never intend to stand on the devil's ground, and use his weapons, to gain a victory for Christ. If ever it is gained, it is by standing on the rock of truth, and by self-denying and uncompromising holy men, that neither fear the frowns, nor court the smiles of any, but fear God, who can destroy both soul and body in hell; and I heard one of the holy Methodist preachers say, that to heap riches on any church, and that church to use it to exalt themselves, will soon fall. In one of the old magazines, I read an address given to the preachers, by Mr. Porson, and there he warns them to beware of pride, of learning, and of the world, and here I founded my principles to take their first mould. Again, when the split came amongst the Methodists respecting their administering the ordinance of Baptism and the Lord's supper, at first, on the ground of reason, as they were doing so well, I thought it would be better for them not to administer the ordinance. But a friend reasoned with me and shewed me that the ordinance belonged solely to his disciples, penitents, or believers, but drunkards, covetous, and fornicators, it said, are not to eat; and he brought before me two characters, the one was a dean, who kept two women and raised two families, the other was a drunkard—and these are the men that the world approves of, carnal material to build up God's spiritual house: it is abominable, and the man must be criminal that would partake with them. I got completely confirmed in my mind, that God's servants should do God's work, and they would not be offended with them so much for preaching the gospel, as administering the ordinances, which the apostle accounts a secondary work, when compared with the preaching, and the rightly dividing the word of God. But here we discover the features of the mother and daughters. Oh, that priestcraft that says, give me all the honor and power. I met with one of their advocates who justified himself in preaching and administering the ordinances, and quoted Matthew 23d chapter, 3d verse, All therefore whatsoever they bid you observe, that observe and do, but do not ye after their works, for they say and do not. Observe first, it is Jesus speaks; second, he wants the multitude and his disci-

ples to look not to man as a statute, as the world and human nature does, but they will command you, and read you my laws, and that observe and do, for my law is right. And here Abraham and Jesus agree: if they will not hear Moses and the prophets, neither will they be persuaded, though one rose from the dead; therefore, dismiss all men, angels, and spirits, and hold to the true statute, Moses and the prophets. And well may the members of the Bible Societies, brace up their nerves to their glorious enterprise, until all the world has heard its joyful sound, and Jesus is known throughout the earth—and the contents of the Bible, the sweetest note on mortal's tongue—as he is in heaven, and the sweetest sound in seraph's song is, Jesus! Jesus! Now as Jesus does not want the multitude or his disciples to be deceived by them, he brings to view the traits in their character—they are proud of Moses' seat, and pride makes them offensive to the humble Jesus. Second, they say and do not, the plain language of it is, they are liars. Third, these men lay on heavy burdens, and heavy to be borne, and have no sympathy for the suffering; here he exposes the motives of the heart, the work they do to be seen of men, they glory in their broad phylacteries, and their enlarged garments, but if the people were struck with blindness, what an awful disappointment it would be to those men, when they would have no worshippers and no one to admire their long borders and fine gowns. Fourth, they love the uppermost seats, but not the Lord, with all their hearts. Fifth, and greeting in the market-place, and to be called noble, master. Oh, how clear our Lord has told us of this proud generation, surely we can never be mistaken in the character that God abhors; and in the eighth verse, he gives his disciples a very imperative command, But be not called Rabbi—as if he had said, let no honors be attached to thy name, or praises of men be ever attached to you; and here our Lord does away with all the trumpery of Reverend and D.D., &c., for Jesus never allowed them to his disciples. Now let them meet my master Christ, and elder brother, and prove to me that your words and power can transubstantiate and inoculate Jesus Christ into masters many and lords and gods many. Now tell Jesus he is a liar—and that you deny one God, and one master, and one Christ, and further you anathematize this master's laws, who makes our greatness consist of slavery and servitude; and that you further declare that you deny the supremacy of my elder brother, that levels all distinctions into brotherhood, and would bring us on a level with poor John Collins. Here we discover two different generations, their father the devil with his pride and high handed authority, and we know his sons by the features of their father; and another feature is, that the flesh and the world are engraven in the page of their hearts. But God and his offspring wants not any reputation, and is willing to be a hewer of wood and drawer of water: another feature is, they are willing to exhaust themselves for the benefit of others, and bring glory to their Master. Oh, what a contrast; What do we learn from the above,—first, we learn what a deceiver the old serpent is, and how blinding prejudice is, and to think he would go in the swine's mire to quench his thirst, and reject a pure spring because it had not the world's approbation and reputation; and all such men are led by the nose, and have given their judgment and consciences into captivity, and how the blind could lead the blind, to believe that God could acknowledge those against whom his heaviest woes are denounced. Even infidels are not so dangerous as these, nor are there half the woes pronounced against them, as are pronounced against deceiving dissemblers. Now I challenge all the world, with all the college manufactory, and all the devils, old and young, with all their employed agency to come forward and prove that Jesus and his disciples are proud, as you are; and prove that he sacrificed others for gain to himself, as you do; again, prove that he gloried in fine cathedrals, splendid buildings, swift steeds and painted chariots,

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and in dyed variegated vestments, as you do. Now you cannot prove it, and it would be a lie in the face of open day, to say they were, or are successors of the apostles. Let them prove they are no more of the world than he was of the world, before they will ever shew their brazen faces and belch out their lies ; now so sure as these keep their standard of faith and practice, so sure are they preparing fuel for the flames of damnation—repent or perish. I now return and say I was very jealous for the purity of these people, and when I saw any thing that was not right, I made very free to correct it, like my Lord, without any respect of persons. About sixteen years ago, it was proposed by the superintendant at the leaders meeting, in the Dunganon circuit, that the preachers salary was to be raised from sixteen to twenty pounds, and a great many spoke of the respectability of the preachers, &c. I then got up and said, I allow them to take up all that I say, and whatever is wrong correct it, and I never believe that the respectability of the minister consists in riches or fine dress, but in the noble dignity of the grace of God planted in them, and that curates and their families lived some on fifty and some on seventy pounds a-year, and when they became rectors, five hundred will hardly support them. The superintendant said, Mr. Collins, you must know that I am your superintendant, and I order you to sit down, for I will not allow you to rail against churches. I replied, I have due respect to you as my superintendant, but Sir, I will not sit down until the sense of this meeting put me down. Then Mr. —, the young preacher said, he thought I should be heard and replied to. I asked was that the sense of the meeting—so I said, what are those things a preacher has to purchase with his salary, he has to purchase his clothing, and his books, horse, saddles, and bridles. I asked was clothing dearer, no! books dearer, no! are horses dearer, no! My answer is, I stand here to prove all is cheaper, and I want to know the necessity for this, for I believe (then he had only twelve or sixteen pounds a-year,) the Methodist preachers never disgraced us, nor our house on this account. Not that I am against raising money, for I would take it from the orphan and widow, as my Lord did, to keep him comfortable, and the overplus to employ another missionary, and gather on, and employ on, until the world shall be converted—these are the principles formed in me, through the instrumentality of Methodism, and it wounds me to the quick to see them conform to the world, or shake hands with the devil. But they never replied to one sentence that I advanced, but put it to the vote, and they carried it, and one of the leaders confessed to me, that his conscience told him he was wrong, but he could not offend the superintendant. Here we see how men will please each other, rather than please God, not fearing their own conscience. But there is nothing like pleasing God and keeping a clear conscience, should we die martyrs on the red cross shield. When I came to Saint John, New Brunswick, I was taken in as one of the local preachers, and went round in my turn, until I removed into the country. Mr. —, the chief man of the province, like my Lord, giving to me my commission to go into all the world, for he said I might stay about my own place, and wherever I pleased, but they would still retain my name among them and with the local preachers. I have been preaching in Quacco and its vicinity these seven years past, and I have been a visitor to the Mechanics' settlement for ten years. Owing to Mr. and Mrs. Campbell, with whom I formed an acquaintance at St. John, having removed to the Mechanics' settlement, far from the means of grace, and I felt for them, and have been once a year for the last ten years, with the exception of one year, about seven years since, when I was invited on the platform at a meeting in the city of Saint John, to second a resolution, which I did, and also in Portland, and also in my own native land ; but in Portland I made an observation that I was John from the Wilderness, not that John of Judea, but John of New Brunswick. But the

subject of our glorious theme is one, Behold! Behold! the Lamb! Also I thought that the preachers were too anxious about money. I believed that the better way was to get sinners converted, and the money would come as a consequence; and I gave the example Zaccheus, and a little boy of later date as proof. On that occasion I had the right hand of fellowship, from Mr. — the chairman, but I have heard of late from undoubted authority, that it was fitter for me to stay at home, and to me it is very trivial, such changeableness in man when I have cast anchor on the rock, Christ Jesus, and he acknowledges my services. I hope I will never forget my commission "go." About a year after I was at a missionary meeting, and was astonished at the expressions; and the following evening there was a tea meeting in the ——— chapel, and it seemed to me that the preachers wished to accommodate the people with merry jests for their two shillings and six pence, and on that occasion I heard Mr. — say, there was so much in hand when he left, and intimated an abuse in outlay of money, which the steward denied, and Mr. — said Mr. — was to blame, and the steward said he would have him brought to trial. At length I said to the steward did you get him tried yet, No! no, that is no use at all, for they will shift it about until they will have their own way; also Mr. — told me he thought he would bring one of the preachers to trial, but they shift round one way and another until he said that he could do nothing with them—so we see the infallible head will never bow to the inferior body. The next day after the tea meeting, I was much grieved, being one of the body, and I thought that the rest of the ministers should sympathise with me. I went to Mr. and Mrs. —, and we talked it over, but he put me off by saying very goodnaturedly, you have given me enough, and you might give some of the rest a little. There was two objects I had in view, as all men are subject to mistakes and they should be reprov'd, that they might guard against it again, and that lightness and trifling should be stopped amongst ministers, no matter what meeting. I thought that Mr. —, being the chairman of the province, was most competent for this, so I went with my grievances, and began to make them known by saying, I was at the meetings, and was sorry to hear some unguarded expressions of the ministers, and their light words and levity of conduct. Mr. — then said, I hope Mr. Collins you are not come to insult me in my own house, for I see no harm in what occurred at the meetings, and you are a peculiar man. I should have thanked him for the compliment paid me, as one of God's peculiar people, but my heart says thank you—but sorry to say he dismissed my Lord and I, and placed himself as the statute, and he alone was capable of judging, because he sees no harm in it,—he further said that it was not a religious meeting. I did not say this to him, but I thought it would be right for the ministers to say on all like occasions, at the preaching house doors to tell Christ and his religion to stay out this evening, for it was not a religious meeting, and we want to give the world's body and mind a treat, and our appetite received the treat of money. The conversation turned, and he asked me how was I to judge of these matters. I returned the question, and he answered me and said, every man has a right of private judgment, to judge as he pleased. I begged leave to differ with him, I told him I was sure I had been a juror for many years, and I heard the Judge of assizes give his charge to juries, and he said, gentlemen of the jury, recollect the law is before you, and the witnesses, and the manner in which they give their evidence, and your conscience is to give a true verdict. I said now, Sir, that Christians should be judged by the Christian law, which is, "let your speech be always with grace, seasoned with salt," thus God has commanded his people to be holy in heart, in body, and in life, and holy in all manner of conversation. Is that not law, Sir. Now I give you Mr. Wesley's law, who forbid his people singing those songs, and reading those books, or holding conversation in the

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society that they cannot take God in with us. Is not that the law, Sir: he assumed that he had got a stroke for a minute and then recovered, and said is not Mr. — going to Quaco with you, I said that was at his option; he said he would let him go, and turned off the subject. I thought if any of the lords of the land had come with any grievances, there would have been some sympathy for them, but the presumption of a local preacher approaching his supremacy, was very criminal. Oh, how our Lord has told on those men, who have forgotten the hole of the pit from whence they were digged; you would think they were of some angelic species, that would not be approved but by their own lord, with his light wishes; also, to let them know they have soon forgotten their natural face in a glass, and they imagine and think that the pale infant face of a leader, and the meagre skeleton countenance of a local preacher insults them. But let them not think that we would cast a dusky shade upon them, while they vainly imagine they sit in Moses seat. And I believe that it was always the gentleman and the christian, when they have discovered their mistake, to beg the pardon of those they intruded on, and I expected a confession, saying, God is right, and Wesley was right, and in those who still say, there is no room for mirth or trifling here, and that God's word and Wesley, in subordinate union, is a better statute than him; but he did not come down from his high position, perhaps it was owing to the inferior presence of a local preacher, but I hope he has done it in the presence of his God, who fulfils his promises to all those who confess and forsake their sins; and may that just and merciful God square him by the rule and plummet—the first and the last. Some time after God revived his work in the City of St. John, and I seemed to be overjoyed to breathe my native air, and one evening Mr. — called on Mr. — to give an address to the penitents, and after some time Mr. — was called on to give an address, but he labored so much, he was exhausted, and went home; my full heart was ready to burst and explode, and a thought struck me, perhaps he would not let any but the ordained ministers speak, another thought said, how could you know, and another said, prove him. I then said, Sir, will you allow me to address the meeting, but he said, No, no, and turned his head away from me. I felt it when I thought of home, where I was called to invite the penitents and backsliders to the penitent bench; but another thought said, perhaps you are too full of zeal, and it is well, and let God turn it out for good account. About a year after I was in a meeting, and Mr. — beckoned to some person behind me, as I thought, to come to the penitent bench, and to my surprise a leader came to me saying, that Mr. — wanted me to go and speak to the penitents. I thought he was going to make a weather-cock of me, to bind and loose me; again I thought the work was not Mr. — nor John Collins', I went to labor for my God, and still to tell backsliders he will heal you, and penitents he will save you, and there were two backsliders healed, to God be all the glory. I then thought perhaps he was more passive now, and I then thought it would be right to have those things agreeably revived, and I had a great deal of trouble striving to keep down the above, but it was of no use, it would have a resurrection in spite of me. I talked it over to a good many, so as in the multitude of councillors there is safety, and particularly to my brother — and Mr. —, and they thought it best to follow my old practice; they said they thought he would soon be removed, and I had better pass it by; so I gave up and bends on my way home, when all at once the thought rushed into my mind, "Go and be reconciled to thy brother." But my two brothers say no, but I must obey God rather than man, so I went to see him, and asked him, as I did not gain him before, I asked the question, would he allow a few of the local preachers or any others, to adjust the matters between us. I turned round and addressed him at his hall door, by saying Sir, I was thinking since that

time you said No! no, to me, that you had something against me, and there is several other things that I would have removed, that keeps us at a distance from each other; and that I desired him to call a meeting of the local preachers or others to adjust the matters in dispute. He wondered at a man of my respectability and standing in piety, that I should let such little things annoy me. Well, Sir, I do confess that they do annoy me, and I still think, that it would be best to get the local preachers or others to adjust the matters. He said he was superintendent, and if I did bring the local preachers to him, it would insult him. I said that it is enough Sir, good bye; so I saw it was no use to live in Rome and fight with the Pope. I find when I acknowledge one Father and our Lord Jesus Christ, and all we as brethren, and I had obeyed my father and talked face to face to gain my brethren, and did not gain them, I continued to obey my father, and asked for two or three to settle our differences; but here I found he was supreme himself, and would not obey my father's mandate. Again, when one of the leaders saw a Methodist minister getting very large, he said, am I not a brother of yours? No! said the minister. And who are your brethren? He replied, the ordained ministers are my brethren. Oh, what a contrast between the body that my father has tempered, and the body of which this head is a part—his reverend ordained gentlemen, who have lost all sympathy for a bruised or bleeding foot. And here I prove a distinct separation by facts and experience—so it is not the will of my father that is in heaven, is brother to this head body; here superior law is ordained reverence, to qualify and approach, and sit in union with these high peers, while childlike obedience, innocence, and faith, qualifies such subjects to sit in heavenly places in Christ Jesus. Again, I was taking Mr. — round to preach and administer the ordinances in the neighborhood of Quaco, to a few scattered people who had neither fold nor feeder, only I by sacrifice and cross bearing visited them; I said could not they get some young man to come, if they could make up £20. He replied no, nor £25; and for no less a sum than £30 could they send a young man to them. I said, suppose he could live on less, would they not send one—hoping every year the amount would increase. He replied no; and I asked Why? Because (said he) it is methodist law. I then said if that was Methodism I deny it. You will allow me to go in debt, and make sacrifices to comfort these poor people in the wilderness. He said they did not press me to do it. I bless the Lord for the new heart he has given me, and that I can say with the apostle "the love of Christ constraineth me," and "woe is me if I preach not the Gospel," and whether I get gain or not I will preach Jesus—the duty is mine, and the consequences are my father's, whose is the profit and loss; and I am as nothing, only I rejoice in my father's sovereignty and prosperity; and am sorry to hear our legislators in fact, saying, "this is the heir, come let us kill him, and the inheritance shall be ours." I took it for granted once that all Methodist law was according to God's law—and I see a great many of all denominations are, what I was then, blinded and fooled. Now for example—let us contrast the £30 law, with Christ's law, which to Abraham was, "I am thy shield and exceeding great reward," and to the apostles, "Go without staves or scrip or money in your purses;" as if he had said, I can open the hearts and purse strings of all when it is for your good, and close them when I see it is also for your good; and whatsoever is not of faith is sin; and be assured that in the furnace and the flame, the faith shall be the Son of Man's; and to all such characters he has given his security, and it is "Lo I am with you alway, even unto the end of the world," and when they are beset with hunger and nakedness let them still obey, and be careful for nothing, but in every thing by prayer and supplication with thanksgiving let their requests be made known unto God; and when the tear sowing period is past, the angels' reaping time in

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the end will be glorious. I am a great man for contrasting. I ask did any man ever hear of Christ bargaining with any people for thirty pounds a year for the services of any of his disciples. No, never! If this system of thirty, forty, fifty, or five hundred, or ten thousand is right, then Jesus Christ must be wrong; and in fact they say, Christ's law is not the statute, and Christ's words are not to be depended upon, and Christ's funds are not sufficient to support our respectability; so their evil hearts of unbelief depart from the living God, and they adopt the world's system, and commence bargain making, and have no more confidence nor love for them than a publican would have to make gain of them, and get them bound if possible; and if they do not pay, they are threatened with their god, who will seize them and confine them. And this is the perfection of Christ's laws, by their defining, and binding, and loosing, in this enlightened age, and loudly proclaims no reformation—they cannot be broken—infallible are they: and was not Wesley's laws for the preachers salary to be from £12 to £16 a-year. But Wesley's laws are null and void, and £30 would be null if they could get £60. In March, 1852, I went to fulfil my promise made to them, and the third meeting I held in Mr. —'s, Mechanics' settlement, was a fellowship meeting, and the cry rose for mercy—and the Lord revealed his salvation to six persons, and six or seven more were crying for mercy. I had to return home, a distance of about fifty miles; so I arranged matters at home and returned back to them. Mr. A— came and labored heartily for a few meetings, and we had refreshing times from the presence of the Lord. He wanted me to assist him in some meetings at the Bend, but owing to my engagements in the Wesleyan and Donegal settlements, I could not go—he to his appointments, and me to mine. I wish to mention one or two circumstances which occurred, to shew the power of divine grace. There was a man and his wife who were converted, and the next morning his wife spoke to this effect—she lamented a severe winter coming, the snow coming early before they had the moss to stuff between the logs, they had not any chimney in their house neither any window, or a pane of glass—they laid the stones and kept the fire on them, herself and her children sitting up many a night, and turning from side to side to keep themselves from freezing, and weeping and lamenting their hard lot, but last night was the happiest night I ever lived, for my husband and I could not sleep, but were praising God all night, and our poor log cabin was like a palace to us, Glory! Glory! prisons palaces would prove, if God would dwell with us there—(witness Paul and Silas in prison). We proceeded with our meetings for about two weeks, meeting every morning and every evening, and from five to ten converted at every meeting, and the holy influence that was carried away was the means of convicting and converting others, who did not until afterwards attend any of our meetings. A great many gave up all work during that time, except the necessary work of chopping wood for fires; and brother B—, a local preacher, and brother M'C—, and other leaders with their wives, caught the baptismal fever, and rose in the flames of its refinement, and shed forth its light, and maintained a glowing warmth in their prayers and praises. Oh, what a difference do I now see, where formerly they were destitute of the living fire, and living springs, from the Godhead's fountain! Some of the people thought that it was I who was carrying on this great work; but I said, No—I was merely an instrumentality. When I beheld those persons, after their conversion, entering into the holy agonising travail of soul, like the Apostle, in travail of birth for their deliverance, with the widows' cries and tears, I think if my Lord would speak, it would be as in ancient days, the widows' poor prayers, with Christ's expression, they have done more than they all. We all seemed to possess one soul, and to have one object, namely, the glory of God

and the salvation of souls. I thought that after the third month I might leave them; but they insisted on my staying, as others were under conviction, and some required help and encouragement on the way: and then I was convinced of my duty to visit them once a month. From the head of the Dutch Valley to Mr. McGee's in the Mechanics' Settlement, the distance is about twelve or fourteen miles, and in that distance I generally held six meetings every month; and as Mr. —, a Methodist minister, preached a mid-day sermon every month, and never missed an appointment, as I was told, the revival took in this place, and the rest of the premises no Methodist minister occupied. Mr. — never approved of me, and did not take any interest in the meetings (not like Mr. A—, who heartily engaged in the work); and as I thought that everything should be done in broad daylight, I said before Mr. — and others that I was in embarrassed circumstances, and could not think of coming to them without getting something to assist me to pay my expenses; and the people, with a ready mind, subscribed ten pounds, and paid me eleven pounds twelve shillings and sixpence. I said further that the people might dismiss Mr. — and keep me, or dismiss me and keep Mr. —; that they had the right of private judgment, and might keep us both if they pleased; but that it was a pity the people should be burdened. I said this to call forth a reply; but I got no reply. Mr. — heard about my being grieved with Mr. —'s supremacy (and I was grieved that his superintendence should be contrary to my Lord's), and he cautioned me not to speak about it, for two reasons—first, he was Superintendent of the Methodists in the city; second, he was Chairman of the Province. Here we discover that names and offices prevent a man from speaking the truth to his neighbor. Oh, what corruption is creeping through the veins of this head body! Oh, will they strive to pass worldly popularity for Christ's humility! So the people kept us both; and I heard they subscribed five pounds for him; another told me that if they had subscribed the larger sum for him and given me the smaller one, Mr. — would not have found much fault. After some time Mr. — asked them if they would be tried by Methodist law. They said, Yes, by the law of God, and Methodist law is consistent with God's law. By and by he came forward with Methodist law, recorded in the Class Book, page 23. It speaks of local preachers having their recommendations from their superintendant, and this law was designed to prevent impostors from going to other circuits and lifting collections and making gain on such occasions; and I think it quite right for Mr. Wesley to stop such, for if indulged, they soon become greedy dogs in their day, who would rob God's treasures, and would put it in the bank of the world; but it was never intended to put any disrespect on any local preacher, whom as a body we greatly respect. Here the head body gives us to know that they look down upon us second body with respect; so, according to her daughtership, binding and loosing, and forming and constructing two distinct bodies. I do not know how Mr. — would be consistent with the foregoing, for he said the leaders and local preachers are the bone and sinew of the Wesleyan body. Yes, my heart said, we have the marrow too. Here we have the most essential part of the body. But Mr. —'s statement is only plaster, while the fact proves an inferiority in name and office, that disqualifies us, and makes us inferior to their body; but the Father and the Son are equally one, and their law made us all brethren. And here I suspect these new-fashioned Methodists have joined the lady and her daughter. Mr. — gave them their trial, and read the Methodist law, and from his supremacy I am stamped as an impostor, and those who subscribe anything to such are criminal and guilty. I deny the charge and call upon him to prove it; and I charge him with prostitution of Wesley's laws. This system of binding and loosing makes a

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wrong a right, without appearing face to face, or any witness required;—their self-existence and independence are quite enough for them. But I wished a hearing, to let him know that I went seven out of eight years without getting one farthing; and I thought they had more need of getting than giving. If Mr. — had allowed me this privilege, even on Methodist principles I could have justified myself. But the binding and loosing system does it all away; hence the necessity of the Father and the Son's government, who would have all appear face to face with testimony. Oh, let the mother and her daughters hide their brazen or blushing faces. The leaders were offended at such conduct, and wrote to the Chairman requesting a fair trial, and to get Mr. — to confront them face to face; but that letter was evaded, for want of a little order of the day, and they told me that, to leave him without excuse, they sent him another to the same effect; but he never gave them a hearing, answer, or apology. Now let the daughter deny the features of her mother if she can.

About six years ago, a Methodist minister did not keep his appointment; and the people said that they would make it known to the district meeting. I was in conversation with this minister; when he told me that he did not go because he was taking in some new ground. I told him that he ought to go to them and tell them the reason why he had never attended. The district was written to about the matter, and an answer returned, the substance of which was—we have duly received yours, and took up your case, and investigated it; and it went on to state the many good qualities possessed by the ordained minister; and then the local preachers got their sentence, and it was, that they were anti-Methodists. Here is the mother's features in the daughter's countenance. Again, one or two of the preachers thought they would get a hearing face to face, and they forwarded letters and papers to that effect. But no; there was never anything more heard about it. And that head body were wanting in manners as well as christianity, for they never even returned the papers. Oh, this cursed nunnery system, that would wish to keep all in darkness, except those who will look and behold through the telescope of their prejudices. Oh, how the serpent is beguiling both mother and daughters! Again, I was in the performance of my duty to God, and had my daughter to assist me in prayer and praise; and on my way home I called on the honourable Squire R—, and he constrained me to stop all night, and told me of a meeting to be held by Mr. B—, with Mr. W— a local preacher. My daughter and I went to the meeting; and when it closed, I stood some time to see if Mr. B— would speak; but he would not know me, and went to the far side of the house to avoid me. We returned to our lodgings, and on our way my daughter asked me if Mr. B— knew me. Oh, yes, I replied; but he wishes to treat me with silent contempt. Then she said, Father, father, you have treated that man wrongfully in some respects, or he would never have treated you in that way. I told her that he never said an unmannerly word to me, or I to him. We said no more about it then. The next morning, on our way, she said that Mr. R— told her that it was reported that I was a fly sheet man, and a destroyer of Methodism. I have heard a little, and a very little, about them; and I might be like them for anything I know; but I hope to belong to the rock men of every nation and kingdom and people, who acknowledge no rock but Christ. When I returned home my family spoke to me on the same subject; and I replied,—You know that when at home in Ireland you saw nothing in me like an attempt to destroy Methodism, as you would charge me with now doing. I asked my daughter if I was to blame for attending those new-born souls, who required direction to gather strength, and be established and confirmed in the doctrines of the gospel, which is heart holiness. She replied, that they required

as much care and pains to keep them in the way as to get them in it. It is these facts, acts, and deeds, known and witnessed by many in this Province, which bring me in an impostor. But this clamour has completely ceased; and I would now ask that head body, could they blame me for going to them first with a desire to get a redress of grievances? This proves that I looked up to them, and the return I got also proves that they looked down upon me as a poor bleeding toe; and they think it is better to cut it off than to lose a half-penny worth of salve or a penny worth of bandages to cure it. They do not put me out for breaking any of the laws of Methodism, or for any immorality, or unsoundness in faith or doctrine, or of my lack of justification, adoption, and sanctification; and I now say, that the more I enjoy of sanctifying grace, the more do I abhor this pope's supremacy, and reject this worldly conformity, and the pomps and vanities of this enemy of God, and the pampering of fleshly lusts—for grace cannot act contrary to itself. So they need not trouble themselves to bring witnesses against me, for I acknowledge my guilt, if they are pleased to call it so; and I have spoken against pope's supremacy coming in amongst us, and against the lady and her daughters' think so and say so; and say what you please, I intend still to be guilty of high treason in these matters, and I tell you plainly, that if you continue in this highhandedness, the devil will beget you in the womb of the world your mother, the great strumpet, who, congenial to her nature, brings forth to sip and eat and drink of the breasts of her lavish kindness; and your father still saying to you,—my children, the kingdoms of this world and the glory of them are yours, and do not heed those low-minded croakers who would speak against your venerable supremacy and high dignities. Now I defy any man to prove to me that this is not a true character of the world, the flesh, and the devil.

Many a time have I wondered how men of grace and piety should be carried away by their supremacy; and I suspected that it was Edmund Grindrod who was filling them up, for they would ask, did you ever read Grindrod on Methodism? They seemed to think that had I read it, it would have converted me to their sentiments. I was much obliged to a friend for lending it to me; and I must tell these my mistaken friends, that it would take their blinded prejudices to make me think with them; and I now intend to shew my authority and reasons for differing from them. On the 41st page of this book, when speaking of new rules, it says, "Three new proposals, which are designed to augment the income of preachers, in the connexion at large, and under such restrictions, they will give liberty for the circuit steward to vote for the income and general increase of allowances." See what a liberty and honor they have conferred on this man, to allow him to vote income on them; but they are sure not to make any new law to allow me to vote the one, two, or three hundred pounds out of the treasuries of the world, and put them back into Christ's treasury. That you might act the truth, you said when you were lifting it, and encouraging them to cast into the Lord's treasury, O beware lest God should say to you, as he said to them of old, "Ye have robbed me." Christ has further said, "Lay not up for yourselves treasure upon earth;" and John Wesley said the same. Oh, how I love to see the likeness of Christ in him. But if Wesley would deny this, either in word or deed, I would deny him. This is the rock on which I stand; therefore, if I am astray, charge it on the original. Again, at page 338—"Nor shall gowns or bands be used among us; and if any brother shall break the above-mentioned rule, he thereby excludes himself from the connexion." This I acknowledge as old-fashioned Methodism. And what avails that? It avails this much, that it is in conformity with Christ, who condemns the proud Pharisees for their large-bordered garments, and pronounces his woes upon them. I ask, what was the sole object of these Pharisees? Was it not to be conspicuous

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and great in the eyes of the world? They were the enemies of God. You may say that you got them to shew that you were no more of the world than Christ was, and since you have got them is it their tendency to sink you in self-abasement and humble love? But surely the truth says, their natural tendency is to produce pride. From the above, I believe Mr. Wesley never allowed such trumpery among his ministers. Read the same page in connection, and hear the state of respectable parties in dispute about the repeal or non-repeal of this rule. Of course the new-fashioned respectable Methodist must have it, since it is left with this respectable body to allow them to have these sacred vestments. Oh, worldly new-fashioned Methodism! Oh, mother's daughter!—sacred vestments!—and so Grindrod says. Oh, hide your blushing faces! Oh, think on the sackcloth of Nineveh that pleased God! But it appears you wanted to please your god the world, and to get an increase of allowances. Would your poor meagre minds think upon the Apostles, with their patched and tattered garments and almost nakedness; but they were not dependent on the world for honour or respect. And oh think, ye Methodists, that the likeness of Peter's slimy fisher's coat would become you best. It does not appear that Christ despised him for his nakedness, or rejected him for his old fisher's coat. I am thinking that the mother daughters, the parties now on the board, if Peter were to assume such an appearance by the side of them, would soon throw him and his old fisher's coat overboard; and indeed they could do nothing else to be consistent with the statute, which is show and appearance. We do not hear of any respectable parties contending for sacred vestments in those early days; nor do we hear that our Lord ordered a new fisher's coat for Peter; but when the heart is stored with humility all is right with God. The first time I saw a Methodist preacher in the gown, I was ready to say, Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slaying and destruction of Methodism. No doubt, they would say that I am an eccentric and particular man. Hush up! hush up! I am superintendant, and am accountable to that golden head that cannot be broken, and our wide spread power that cannot be overthrown. Oh, but if God says, thou Capernaum, or Methodism, that wast exalted unto heaven, shall be brought down to hell,—no matter who speaks for or against you, down you go; and you may blame yourselves for it, for God would never have put you down had you not intoxicated yourselves with the devil's wine, pride. There is another of the same nature on page 22, where the daughter allows the young preachers on trial liberty of conscience and the right of private judgment in preaching, but on all voting subjects they are bound down; they must give up their conscience and judgment to the keeping of others until the time of their probation is up, when they will be loosed, and power given them to vote. Christ would give liberty for those who are least esteemed in the church to judge; but the mother and her daughters are sure to take the opposite stand. It is further enacted, that the names of preachers who desist from travelling from any cause, except that of ill health, before they have completed the term of their probation, shall be dropped in perfect silence; that is to say, they will allow the man in ill health to approach and address them, but not the young man who tells them that he must desist from travelling amongst the people on account of the prevalence of so much self-importance and worldly conformity. Oh, sir, would you teach us—I am your superintendant, and you must know, that we have power by our law to drop your name in perfect silence. If he means to stay on, he must give up his conscience to them, for they will not come forward face to face, and witnesses would not be accepted from him, were they brought forward before God or man. That he is so bound I know right well, for in this manner they treated me; and they

never told me the cause, or wrote me the why or wherefore; so they may think I am dead and in silence reposing. Do not imagine that I condemn all I find in this book. No—by no means; there are many good things in it. I will give an instance at page 17; when examining the candidates for ordination the question is asked, "Will you be diligent to frame and fashion your own selves and families (if you should have any) according to the doctrines of Christ, and make both yourselves and them, as much as in you lies, both wholesome examples and patterns to the flock of Christ?" Now, this is excellent; and Wesley, in union with God's word, forbids any useless trappings and the wearing of gold or costly array. Now let us bring the new-fashioned Methodists of our day, and compare them with the above directions. Why, they are directly opposite in their practices, for we see some of these head preachers and their wives wearing their gold watches and chains;—and hear them talk about their beloved Methodism! They have not yet adopted, to my knowledge, the rose bushes about their faces; but some of them have got a good many bows of ribbons to decorate their heads. All this, it appears to me, is saying to God that the finish he put on his handiwork is not to be compared to their finish. Would not you think they wished to bring God into debt to them for what they have done, and for having done it so well? I am thinking it would be well for you, when about to display yourselves in one of your finest fit outs, to enter your closet and ask God how much he owed you for such superior work to his. I have seen some of the preachers' children appear with ruffles round their necks, and brocades round their heads; and are these to be examples for the flock of Christ? I may here say a few words about the ordination service. The Methodist ordination should be simple and plain. The ministers should say to the candidate: "From the knowledge we have of the power of the Holy Ghost accompanying your preaching during the four years you have been on trial, we signify by the laying on of our hands our acceptance of you as a gospel minister and co-worker with us in our Lord's vineyard." And I hope that Methodists will rid themselves of all the usual "apostolic" trumpery, and maintain Christ's cause in its simplicity. Just allow yourselves in spirit to appear at the great bar, and see how you would meet the judge and witnesses. Again, the candidate is asked:—"Will you reverently obey your chief ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments." Here the very essence of popery is found—"reverently obey your chief ministers." But I will obey another chief. By and by, if they bid us, we must kiss the pope's toe. Here they insinuate that this chief has all the godly admonitions and godly judgments, and the young preacher has none, but submitting himself, he is to get all from his chief. I was thinking they imagined when they were put in chief offices, they got all knowledge and judgment with it. Again, I thought their hearts could not be so darkened, for I have known numbers of my class far superior in judgment to myself. I have learned from the Lord whatever judgment, gifts, and graces I possess, and not from the office of a leadership; and I have known some leaders superior to local preachers, and some local preachers superior to some of the travelling preachers. Here I would dismiss the dross and pride of offices, and exalt the excellency of the knowledge of Christ's endowments. We hear of Christ's law forbidding ignorant women to speak in the church; but God's law does not muzzle any man to whom he has revealed himself. 1 Cor. xiv. 30. When the prophets are speaking, hear their orders; and if anything be revealed to another that sitteth by, let that other hold his peace. Are the chief supreme prophets to hold their peace, and allow the fine ears of respectability to be grated upon in the church by the children's balderdash?

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These supreme men will hush up the little ones, and say, no, no! and in fact they tell us that the spirit of the prophets is subject to their supremacy. And this is the decency of the mother and her daughters, to contradict the Father of Heaven!

Here we see that the churches have become statutes in our day, and the laws of God made of secondary consideration. We see them comparing themselves by themselves, and making laws to suit proud sinful flesh. And yet you will hear them cry out, Our beloved Methodism! our Diana! I would say to them, as our Lord said to the Jews who boasted of Abraham and circumcision, that their religion was only in the flesh, and there was one who accused them, even Moses. Oh, ye fleshly Methodists! cease your boasting about names, shadows, and sounds! Do not think that I believe Methodists are all of this stamp. No; there are hundreds and thousands who glory in heart religion; but these are grieved with the fleshpots of Egypt—grieved with this lying among the rubbish of the earth—this refusing to rise and go up to possess the pure and spiritual Canaan. There is one that accuseth these ceremonious Methodists—even Wesley; for if he was to come here now, he would loathe and spurn all the dirty, paltry rubbish of worldly conformity which they have gathered about them. Mr. John Wesley died in the year 1791; and during all his lifetime he never publicly established ordination by the imposition of hands, or adopted the sacred gown. If he had seen these things, which the people of our day seem to think so essential, and was aware of all the benefits to be derived from them, surely he must have acted a wrong part in not establishing them, and therefore depriving his people of all the unction and blessedness to be derived from them. Facts are always the arguments for me; and by these opposite courses, men's acts now proclaim that he died a criminal; although I have heard that a bishop of the Church of England said that the Methodists, of all the dissenters, had the most correct ordination, because they came out of the Church of England. This would make Methodism a second daughter. But this is the production of a very shallow mind; for if he would reflect he would find that Mr. Wesley took all this efficacy with him in his body and bones to the grave. How insignificant is the think so and say so's of man when compared with facts. For my part I do not wish to count kindred either with mother or daughters while they indulge their harlotisms, and caress their unlawful lovers; I cannot—I will not. But if they will acknowledge the Father and do his will, I shall be happy to call them my brethren, and sisters, and mother. Not for Queen Victoria's throne would I do it until then.

I come now to prove the above from Grindrod, page 15, where he says in the year 1836: "The Conference, after mature deliberation, resolved that the preachers who are to be this year publicly admitted into full connection, should be ordained by imposition of hands; that this shall be our standing rule in future years, and that any rule of a contrary nature, which may be in existence, shall be, and is hereby rescinded." So we see, that any other rule which kept them, in the eyes of the world, beneath the mother and her daughters, has been borne with long enough; but Mr. Wesley, and the preachers of his day, surely thought they neither dishonoured God, nor deprived the people of a blessing, by the want of that particular mode or form. Christ never ordained his disciples by the laying on of hands. No; but he infused and baptized them with his Spirit, and then the command was "Go," and the theme they were to dwell on—"the kingdom of heaven is at hand." God never gave a command to ordain by the imposition of hands; but it became a usage in the days of the apostles to take the objects of their acceptance by the hand, raising them up; also at other times to approve of the people's state and standing in grace; and at other times to

signify their approval of fellow-labourers in the Lord, and true yokfellows in the harness and under the banner of Christ. Was there any efficacy in this usage? It was but the true state of the character; and in spirit it faithfully presented its virtue, not for the mode's sake, but for His own name's sake and His own faithfulness' sake. Oh! how different was our Lord from those poor, narrow, contracted hearts, that would limit Him down to all their selfishness. When the great Jehovah extends his bounty and benevolence unto every nation and kingdom and tongue, who come to him in heart-humility and truth, there is no respect of persons. Then why do we see these head bodies prefer the usages of these disciples, mother and daughters, to the original Christ and Mr. Wesley?

I now come to the substance of the ordination—Grindrod. page 18:—"Mayest thou receive the Holy Ghost, for the offices and work of a Christian minister, now committed unto thee by the imposition of our hands; and be thou a faithful dispenser of the Word of God, and of his Holy Sacraments, in the name of the Father, the Son, and the Holy Ghost." I ask, what is the intention and desire of the mother and daughters' ordination? Is it not to make the world and the ignorant believe that they have the Holy Ghost to give to those they approve of? If any other would differ from this mode, or were others to practise the same mode without it coming through them so that they might get all the honour and glory, these others would be treated with contempt, and perhaps be anathematized and cursed. It appears that it was human nature in Christ's disciples when they forbade a man to cast out devils in their name, because he was not of their party. The divine nature is the opposite from this. We prove first that Christ was no fleshly party man; second, that Jesus' name is efficacious to all who use it faithfully and humbly; and third, we prove that his disciples' conduct was not the statute for Christ, neither are Christ's usages to be undervalued and cast away, and the apostles' customs preferred and exalted; and as God has not commanded any specific mode or form of manual process to be observed, let us exercise patience, and accept of any form when spirit and truth are accepted with our spiritual God. But it appears that there are many who imagine they can impose on God, by substituting modes, and forms, and figleaf trumpery, for spiritual union; and never suppose that God has only one mode outwardly, and inwardly humility; and so the mother performed to the letter the external and neglected the internal. Will God accept of her? Surely not. Do you think that God will accept of your body and bones instead of the soul? No. You may go and count kindred with the cold earth—your own nature—it will receive you. But God's nature could not receive you, until you submit to the yoke, be trained in the harness, and the poison—the devil's pride wine—that runs through the veins of your spiritual system, thoroughly extracted. Now, let us investigate this subject, and try you by it. First, they tell us, that it was the apostles' holy hands applied to the sick that restored them. Second, they tell us that their holy hands convey the Holy Ghost in ordination services. Third, they tell us their holy hands confirm their people in the gospel. See the idolatry and superstition of the mother. God gives his Holy Spirit to them that ask him. But hear the mother and her progeny in effect saying—"You are a liar, Jesus Christ; it is only conveyed by our holy hands." Now the substance is, the disciples belonged to God both soul and body, who sent them forth to preach the word, the Lord working with them and confirming the word. But they say, "No; you are a liar, Lord—it was our holy hands." Do you suppose it was the aprons coming from Paul's body that effected the cure? No; but it was God, in all, and over all, and through Paul and the aprons, who conveyed the balm in Gilead, to shew that he could make use of the most trivial thing

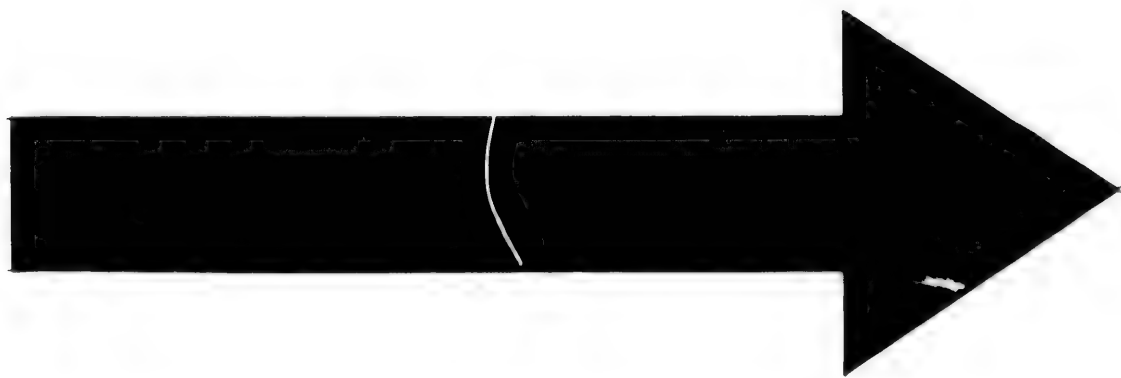
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(even an apron) to heal. Yes, he is so liberal, that he giveth to others through handkerchiefs. But they attribute it to Paul's body, and then transubstantiate and bring over to their head body, and then boast of this body having all the virtue and the power. Well, abstract the power of God from Paul's body and the apron, and what would there be left? Nothing but a mass of corruption. Paul says respecting his flesh (separated from God), that in it "there dwells no good thing." Now, lift up your brazen faces, and again tell God he is a liar. When Peter and John said to the impotent man at the beautiful gate of the temple, "In the name of Jesus rise up and walk," it was not on account of the shell-tongue voice that strength entered into his ancle bones. No; but the virtue of Jesus' name made him leap and walk. Now, I prove that the Holy Ghost was given without either baptism or laying on of hands. Witness on one occasion, when the apostles were preaching to the Gentiles, the Holy Ghost fell upon the people. At another time the apostles said, "Who can forbid water that these should not be baptized, who have received the Holy Ghost as well as we." Here our Lord lets them know that he does not depend upon their holy water or holy hands to convey his Spirit, but gives his Holy Spirit to them that ask him. Glory be to the Father and the Son, who never was and never will be affected by the mother's selfishness! I have seen the priests and curates going about and gathering the children together for the purpose of confirmation, and the only fitness required of them was, to learn the creed, the Lord's prayer, and the ten commandments, and to answer out of the catechism. All this fitness is superficial, and not one jot or tittle required of the heart. Well might they say that they were confirmed in their sins. Oh how inconsistent are they to bind down these poor souls to renounce the pomps and vanities of this wicked world, and they themselves to banquet and feed their lusts upon these same pomps and vanities. And this is binding and loosing. Another inconsistency is, allowing the curate to preach and baptize, but his hands are too filthy to confirm. Now, there is a command to preach, and Paul proves it to be the greatest in the ministry; and there is another command to baptize, and here mother and daughters declare that a common usage is greater than Christ and his commands. We never can be mistaken in the countenance and complexion of both mother and daughters, for they always take the course opposed to the divine commands. There can be no better system for the devil and his agents to adopt, than to persuade the people to believe that passing through modes, and forms, and means, would make them the children of God; while at the same time the devil rejoices to have them as his own dear sons. Oh, when will we get rid of these christian juggernauts, driving through the world, and crushing the people to death beneath the wheels of their ungodly supremacy! Now, ye head body Methodists, how foolish, how inconsistent, to have a man working without the Spirit. Would it not be wiser to make a law to give it to him at the beginning, than send a dead man for four years to do a living man's work? For I have a right to infer from your practices that you bind up the man not to ask for God's Spirit until the four years are expired, that you may have the honour, by your holy hands, of conveying the Holy Ghost to him to fit him for the Christian ministry. Now you have been raised to the summit of your ambition. This poor man is bound no more; and you will now surely give to God the liberty to follow his own mode—to honour himself, the word, and the Spirit, without intruding your fleshly hands as an essential. Now, when I take a view of the Pope at the head, down to the meanest of his subjects, and from the head manufactory at Maynooth to the college at Fredericton, and all the rest included, I ask what is their name and substance? To me it appears that if any would speak against the fountain from

whence they spring, and the rock on which they rest, the universal cry would be, would you let them live and die in ignorance. I confess that they have the wisdom of this world, that comes to naught; but the wisdom that is from above they are too worldly to be possessed of. With respect to the knowledge of God, the best kind of knowledge, it is only learned in the school of Christ's humility; and those being trained in the opposite, the proud school of the world, it would be impossible they could know the deep things of God, since he does not commune with the proud; and for carnally-wise men to understand the deep things of the Spirit, is impossible, for God has said that to them this wisdom is foolishness. They cannot understand; though to hear them talk, it would lead you to imagine they knew everything. It is their nature to make little of the poor; and if he would speak of the love of God, and of the religion he knows, they are ready to hush him down, intimating that God would not give it to him without acquainting their superior wisdom of it; and they would philosophise his nature, and quality, and quantity. The apostle lost no time in philosophising the gospel to the jailer, a heathen, who believed in a minute, and was saved in the same space of time. This is like God—doing work in the twinkling of an eye, and not waiting on your machinery in darkening counsel with words. Again, they manifest their nature, by mimicking and laughing at all those, no matter what good they accomplish, who do not speak grammatically or elegantly like themselves; and the gods and goddesses of the day join in the sneer, and tinkle in their ears, you are the scholars—you are the learned men! and thus fill up their vessels with pride, shadows, and sounds; and though they would be contradicting God, yet the world would justify them for consistency, when they kept their Diana from being eclipsed. Another trait in their character is, to destroy God's sovereignty, and overthrow his Scripture; and never let a poor man attempt to preach the Gospel again, for these learned folk declare, that another race of illiterate fishermen and tinkers shall never come on their premises again, for they say—we have accepted the transfer, and the world and its glories are now ours, so ye poor and illiterate prepare yourselves for the sheepskins and goatskins, and the dens and caves, and hide your souls in the clefts of the rocks. The root of all evil is money; but these gentry must have money from first to last. "Give, give, give, we want it, and must have it—we are waiting to receive it." Oh, how willing they are to forget the words of Him who said, "It is more blessed to give than to receive." They are sure to have no blessings on that ground. If this is not their nature and substance I beg to be better informed. Until this selfish and self-righteous race of robbers, that robs God of his glory, is swept away from the earth, or is thoroughly reformed, we never can have a pure ministry. Let us now notice the effects produced by these proud fountains and streams running through the world. First, I read in the discussion of Carriecumshaum, when they were selecting ministers for the discussion, there was a Presbyterian appointed; but the old fountain (the mother) gushed out her contempt upon him for his inferiority—not a word about the oil and grace of the Spirit—and he was dismissed because he did not get virtue from their superior fountain—their holy hands. It seems she willingly acknowledged her eldest daughter. I once knew a Church of England minister who would not preach where a Presbyterian minister and myself held meetings, owing to his superior ordination; while no doubt the Presbyterians think their ordination is best. There is no difference in respect of mode in the sight of God, if only the true Christian character is there. I do confess there is less superstition about the Presbyterian mode; but their college anointing ointment makes up for all. Their superiority in this respect in their own estimation is very great; and they look down upon all leaders and local

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preachers, who, they say, do not understand what they themselves speak. One minister, in alluding to me, said that I was not to be compared to a common member of their congregations at home. Much good may that do you, John Collins! amen. Oh, ye colleges, if you have nothing better than bigoted prejudices with which to enlighten our world, keep your lovers to yourselves, and let us hear them no more; they are of their father the devil, for they do his works, and of the world their mother, at whose shrine they bow, and thank her for the many valuable gifts and honours she bestows on them. God would never beget such a progeny, much less bring them forth. These college men can only enjoy themselves in the dark, where they can pass lies for truth, and darkness for light, in a poor fleshly benighted world. Our Baptist friends are getting colleges also, to let Maynooth know that she will be an adopted daughter under another name. They are now saying—we will train up our students to prejudice. Now, if it is right; and whether it is right or wrong, we must prove that. The necessity of water is the great essential in baptism, and that unless you are baptized, head, body, and bones, we cannot partake with you, for you are not saved, because your sins are not washed away in the holy water; and we will teach them to proclaim that this is the way, and the only way, and there is no other way to be saved. Oh, do you not hear this daughter say, our armies are increasing, the Son is no more the way, we have killed him and put him out of the way, that the inheritance may be ours; and we will further teach, that this quantity of water is greater than grace, or faith, and greater than Father, Son, and Holy Ghost. Now, mother Maynooth, the Father is dismissed, but we intend to use him as a cloak, the way that you do. I think I hear the Mother whisper slowly, You are a well thriven daughter for your time. Oh, how Satan has blinded and beguiled them, and has led them to substitute anything or everything to take the place of God and his grace. I charge them with contradicting Christ, and they may charge me with contradicting their ideas. What profit have they gained these many years, with their “think so and say so.” They are still of the old mother church, and boast of their St. Patrick, and St. Bridget, and the blessed relics of Harry Laverty’s dead bones, and the immortal Calvin, and Luther, Knox, Wesley, Newton, Watson, and our immortal Tertullian, and our true baptized church, &c. Hush, hush, says the Jew, are you going to rifle us of our glory. Now hear the fleshpots boasting, for we have Abraham to our father, and we are the first and before any of them, and were never in bondage to any; and we were circumcised in the flesh, but we will never let on about the circumcision of the heart, but will publish abroad, that without you are circumcised you cannot be saved. So when they get the flesh through its process they are sure of salvation, if their “think so” is true. Now, grant all the saints to be good and gracious, I ask had they all this goodness inherent in themselves? No; all the goodness they ever had, or ever can have, they owe it to Christ; and angels and prophets asked no honours from men, but those honours that come from God alone. And oh, ye race of robbers, will ye still continue to worship the brazen serpent instead of Christ. One would think that the devil had resined the bow of the flesh, that it matters not what fiddle it operates upon, it is always the same tune it plays—me and us, and our superiors. I would ask this “me and us” party, do you know the immortal God who died for you? and do you feel his love in your hearts, and your sins forgiven for his name’s sake? This they can not and will not answer, but hang their heads and become dumb dogs, and all their silver trumpet breezes are still! If these men can get shadows imposed upon the people for substance they will secure themselves. But when the people will take no more of their shell-tongue painting without living and bearing fruitful holiness, then, and not till



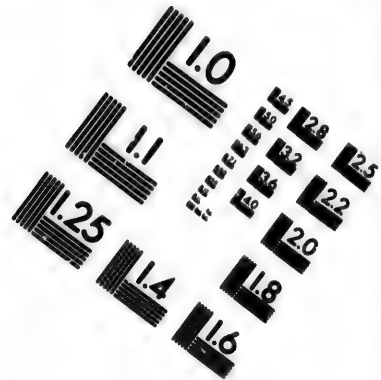
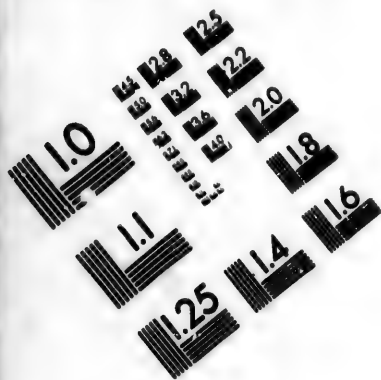
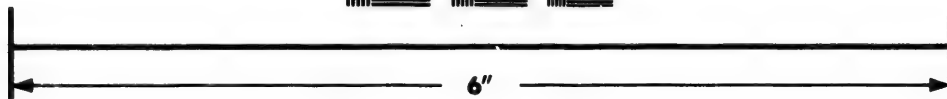
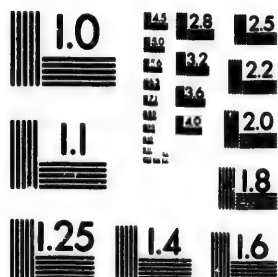


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then will religion revive, for it seems men can say anything to please others, and profit themselves. I will now bring before you one example, that is, the rich man and his purple flames, for his own evidence is, I am tormented in this flame. He counted kindred with circumcised Abraham, and Abraham counted kindred with him, but it was pertaining to the flesh, that profiteth nothing. He said, Father Abraham, and Abraham said, son, thou in thy lifetime had thy good things; and he did not say his son was damned for anything criminal, either lying or blasphemy; and he was not charged with not being circumcised, no, nor for want of charity to the flesh in Lazarus' body; no, but his lifetime was filled with good things, as if he had said, I taught you to love God with all your heart, and the good God of heaven you have alighted, and the good things of the God of this world you have preferred, and for this you are in hell. What avails those flowery tongues, when there is neither spirit nor truth in the silver shining, and see how self-righteousness was interwoven with his nature, and from hell he sends it to heaven, and gives Abraham a hint that he was his Father, and circumcised too, and do not I merit some compassion from you, and Lazarus who often partook of my bounty, surely I merit a drop of water to cool my tongue. So we see that Abraham and his law, and the mother and her daughters, with all their self-righteousness, and all the brass pipes and silver trumpet power, sounds and shadows, could convert not one soul, nor turn it from sin. What amount of money is given to men for nothing but to amuse the itching ears of the world, for it is not for the want of the Gospel being preached that people go astray, but for want of practicing what they know—for obtaining and retaining it (boast no more.) Second, I came to notice a little of these wind pipes sent forth from the fountain to pour out their pride wine, on the lower classes of our community, I will give my own evidence, as I prefer it to anything foreign. As I am here, and I give liberty to any man to call me up, I am in the habit of visiting through the country, not knowing the people's names or profession, but believe they are bone of my bone, and flesh of my flesh, and like myself require salvation by grace every day. I would tell them I was John Collins, who had come in to talk and pray with them, if they would let me. Some would let me, others would say are you a priest? No, I would reply! Then we cannot let you, Sir, our priests do not allow us. And suppose I would give them their own doctrine, prejudice would not let them receive it; and here they secure to themselves the gain and the honor. Now should we charge it all on the mother, when the daughters in disguise hold protestant popery, and some of the Church of England ministers say to their people, ye should not allow yourselves to be carried about with every wind of doctrine, and I preaching the very same doctrine, viz.: God pardoning and absolving all those who truly repent, and believe his Holy Gospel, and perfectly love him. No we cannot receive you, you are not ordained, you a cobbler, a ploughman, a carpenter's son, &c., and a Methodist also. There was a local preacher preaching, and one Methodist at a distance asked another, convenient to where he preached, was there many to go to hear him. Oh no, he is a local preacher, and not ordained, and they think it not worth their while to go to hear him. No objection to the doctrine or his principles, but he wants the glare of the pitch and peacock's feathers, to shed on the eyes of the world, to call for their attention. The head body teaches them this, for if a local preacher comes on their premises, it would be an insult to them; and this is the spring of the fountain, and it runs to South Stream. And I heard from two men of truth, that the young man's salary was thirty pounds. They granted unto them a young man, but owing to his ordination, gave the people to know they required five pounds more for him, so we see that owing to laying on of holy

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hands, he rates five pounds higher in the present market. Again, it was reported that I was going to administer the ordinances, and that I was differing with the preachers (a capital crime in this age), the flames of the revival had moderated by this time, but the people wanted me to stay, and said they would subscribe for me, to pay my expenses; when a young man, very respectfully told me, he was very glad to see and hear me, but if I would not come as a local preacher he would not subscribe to me. I gave him great credit for his honesty in telling me to my face, but I was sorry that he made, thus saith man the statute, instead of thus saith God, "Go preach the Gospel in the name of the Father, the Son, and the Holy Ghost." I want to know where is the place, and the words of my Lord, where he commissioned his disciples to preach but not administer the ordinances: we see these men teach shadows and outward signs, is greater than the essential word. I feel something like a young man who went to an uncle who was a priest, and who intended to make him one also, but the priest going away he said to the young man, on his peril, not to touch the box of wafers, intimating that if he did some judgment would befall him, but by some means or other he upset the box, and scattered the wafers; he was struck with alarm, but being afraid of the old priest, he thought he would try and touch them, so he slipped his finger forward and touched them, and looked around to see what would become of him, but no horrid alarm affrighted him, and he gathered them up, and nothing particular occurred. This forfeited his confidence in the priest, and thus discovering their priestcraft, he left them. Oh how inconsistent to think that the partaker's hands, were more unholy than his unruly tongue—so by priestcraft they mean to tell us there is a tongue body fit to partake, because it is so pure—there is a hand body, that dare not touch because of impurity. I also have seen the inconsistency of this priestcraft, since I have broken the bread and assisted the wine, and I said to the young man, do not subscribe to me one farthing, for I do not know what I will do. Oh how dangerous it is to hear these men say, they are the men who enlighten the world, when they are blind leaders of the blind, both falling into the ditch. I heard that Samuel Drew, a local preacher in England, should say, that the day they (the ministers) added Reverend to their names, they lost fifty per cent., and I do believe that if the Church of Rome did not fall into popery, and receiving the Devil's boasts and conformity to the world in thirty years, then Methodists has fallen this last thirty years, since I was capable of knowing and judging—they may not in names and building spires have fallen, but into worldly conformity; yes, I was going to say, below the world. It is of no consequence how good the laws of a body are, if they live in open violation of them; and to hear a man boast of the Bible, and in acts and deeds deny it, it is of no use; but above all for Methodists to make a law and give the Conference power to blot out the names, unless sickness prevent his travelling, I do not know how they can be Methodists, without looking after him and admonishing him of the error of his ways, in order to be clear of his blood; and I heard read a letter by a local preacher, in which they stated they took up his case and tried it, and decided he was an anti-Methodist. Neither he nor a witness were present on the trial; and is not this below the statute of the world, how unlike God they are—respecters of persons. The laws of the land would allow a beggar to bring his witnesses with him. On one occasion our Lord asked for witnesses, "Where are thine accusers," and here Jesus and his practice is denied, and our law never judges a man unless it first hears him; and here we discover Methodism to be more unjust than the world, the enemy of God. And Conference has so constructed this head body on the old mother's system of binding and loosing, that they have it in their power to make a law to give a piece of bread to the people, and the

bread and wine to themselves, and that not more unjust than to judge a man without a hearing, for the one declares we have all knowledge, and are infallible and the other speaks the same; for they say, and you may receive it, otherwise walk about your business; and neither leader nor local preacher will be allowed to represent themselves or their churches in their houses, but as they think and say, for we have no consciences, but must give them up to them, and swallow all down they give us. From the above we see that all that the devil can tender to them, the kingdoms of the world and the glory of them, they have an appetite for; and it is no more Matthew Langtree and John Armstrong, but the Reverend Bachelor, and Master of Arts, and Doctor of Divinity, and Supreme. And here I behold a laced decked up daughter of the 'lady, yea, I think she is determined to be up with the first daughter, and I must tell you, I would not take all the world, and be ordained by any of your Methodists, and I would as soon go to the Pope of Rome for ordination, as to your idolatrous superstition. And here first and last, the essential is your holy hands, greater than the word, just like the Baptists, the essential with them is the quantity of water, (and is the foundation) but not of Jesus's word, but they think so, and say so; and since Methodism has risen to be a daughter, we now prove her by her nature, and the Church of England almost persecuted the Methodists at the time, because they would presume to administer the ordinance, and the Methodist would now persecute a local preacher if he administers the ordinances in obedience to the Lord's command. I was saying before a Methodist minister, that the man who preached should administer the ordinances, and he said to me, you will never get it. See how the church will respect the Methodist, who gives them the praise and honor, and the Methodist will expect and receive the fruits of their labor, and the income from their pockets, and also give them the honors venerable, reverend and supreme. These will be called good brothers, but John in the wilderness of New-Brunswick, that proclaims, Behold! behold! the lamb, and that it is as unlawful for them to lie down in whoredom with the world to satiate their lusts on her beverages, yea, as unlawful as it was for Herod to have his brother Philip's wife; and because John would say that, he has blotted himself to the mother and daughters, to behead him, at all events, they have blotted out poor John's name out of the book of life—as far as they are capable of so doing; and poor John's name is no more acknowledged among the local preachers, not but what some of them think John is a good man, and that there is nothing criminal in him, but he is too plain and particular, and he is a little eccentric too, and he is illiterate, and very ignorant, and knows nothing, and he is a solitary individual, and can do nothing to affect us. He is a mere babbler to think and speak a word against our supremacy, that has been so long abiding. But John is gone, and he knows and believes what Jesus said to his disciples, without me ye could do nothing, but with Christ strengthening me, I can do all things. Yea, for, if God was pleased he could make me take the world without applying to you for one of your lamps of greater wisdom or fanatic strength, and abstractedly from him I could not turn a straw to any effect in his vineyard; but John is cast out, and his record is something like the blind man's record in the ninth chapter of Saint John's Gospel, where Jesus made clay and commanded him to use the means to wash it off, and by faith and obedience Christ became his true light; but the scribes and pharisees and learned sages of that day got offended with any that came on their premises, and especially against those that would do good to any one and not give them the praise and glory. And in consequence of that they made a law, that if any should confess Christ, they should be put out of the synagogue, so they brought the blind man up, and examined him and re-examined him, and he proved a true witness for

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Jesus. And God makes use of the poor blind man, to take the wise and the scribes in their own craftiness, (God is no liar), and they were so confounded that they made liars of themselves, for in one place they say, give God the praise. Oh, what hypocrisy to get God as a cloak, for they want it all to themselves. In verse 24 they say, we know that this man is a sinner, and in verse 29 they say as for this fellow we know not whence he is; so that this contradiction in their evidence proves their case is lost. Oh how wise those learned men were for they say that Jesus was a sinner, when God says that his Son Jesus was not so, but they would think themselves wiser than God. Oh true patriotic sons of your father the devil, but they could not cast him out by the laws of God, but making laws of their own, (the statute), they cast the poor man out, not for anything criminal, but for supporting Jesus; and I am dismissed on the same ground, but like him, Jesus has taken me up. And oh ye mothers and daughters take notice of verse 39, "He came that those that see not might see, and those that see, may be made blind." Oh admirable knowledge: the very ground they take, and boast of their wisdom and understanding, is the very ground on which God proves their blindness and ignorance and sin remaining. Oh what are all your shell tongues. Oh think that a child brought to light yesterday, confounds them with Jesus the true light: so you see human nature is the same in every age, and is now what it was then, and the bramble bush fruit the same—now it is come to this. It is no matter what John Collins, or any other man says, Christ must be a fool to you learned men filled with self, but if the devil can get you to believe you are wise above God's laws; it is then he is sure of you; but some would say, do not be too severe, (tell Jesus that), but no doubt you would like a little of the devil's mercy, which would not bring you to the light, but cloak and cover you over, and let you rest and slumber on the downy pillow of your self-importance; and why should you be offended with Jesus for telling you the truth, and me because I bear witness to the truth and the way. If you discover your idol, go to God for grace and strength to give it up, and you will feel your heart say, thank you, Lord! But if your deep-rooted prejudice binds you to your idol, you would feel embittered against them that would touch it; but calm thy spirit, and on your knees, bring your conscience before your humble-loving Lord, and tell him you want to know nothing but truth (Jesus), and ask him to destroy all your prejudice and selfishness, and to give you that grace and love, that will support in life, in death, and on the morning of the resurrection; and anything short of this is not worth having. Again, I must say, I never like these bye-ways, and half-ways, and sideways, like Saul, who would only obey God by slaying the poor kine, and disobey God by sparing the fat kine. Oh human nature that would indulge in lust and beauty, and disown God; David went the whole way, and he fully obeyed, and got, and deserved the appellation of a man after God's own heart; and God is no respecter of persons, no more was David, for he did not respect the beautiful fat kine more than the poor kine, for he slew them all. Oh let us beware of beautiful greatness in scenery, for here our human nature is more liable to be deceived, and before we know it we are beguiled by the high flesh, and flesh palate taste. Surely you will not charge me for being like Saul, for surely you will know by this time, that I did not spare the large and fat kine: no doubt some of you will say, you have spoken and spared not, and may God give it efficacy. I have sometimes applied the rod to my neighbours' children, to save them from evil, but I always give the most to my own; let other denominations accept of this small test of my affection, but let Methodism accept of the abundance. I know the more fleshly I am, I feel such things the more, and the more pure spiritual I am, I feel it the least. Like dying Stephen, when he got a glance of the spiri-

tual world, he was not angry with them who made the flesh fly off his bones. No doubt he knew he would never get to heaven with it, and finding it was shackling and confining his spirit below, and although the flesh shrinks and complains, his spirit might well say, Beat on! beat on! and let my pure spirit say, Lord Jesus receive my spirit. Now he is more free from the flesh than ever, and more dead to its interest and glory than ever. Now we see the religion of Stephen is that which fits for death and judgment, and it is love to God above all creation, above all maxims and fashions; above all gold and silver, and to use them according to his will, and above self-raiment, gorgeous riches, and self-apparel; above your cathedrals, or painted doll spires, otherwise fine eye banquets; above father, mother, houses, lands, and children, and the richest gem of all, his own life. And this was the religion and supreme love of Stephen, and we will allow Stephen, by the eye of faith, to behold his Jesus standing on the right hand, and long to bow before him, and tell us of his beauty, loveliness, and perfection, as well as the worldling boasting of their material, their fine composition, quality and quantity, and their great and valuable services: and here we discover what side we are of. Now let us bring this matter before the Judge of quick and dead. Now behold the heavens opened, and Jesus and his apostles and the thousands waiting. The trumpet proclaims, "Arise ye dead and come to judgment." The sea yields up its charge, and the earth throws off the bodies deposited in it; and the judgment is set, and Jesus on the throne (not of mercy, but of just judgment), and Abraham, and Moses, and Aaron, and their seed, to be the witnesses of their dispensation, and the apostles, and angels, who have waited and attended, as they were commissioned, as ministering spirits. Let us take up the mother and her daughters collectively, and make some applications separately, and mother and daughters all aim at letters and worldly wisdom and education. And now apostles, witness from Maynooth down, now ye apostolic successors come and appear, and give an account of your colleges! Oh your Lordship we heard in this enlightened age, it was no use for any one to preach, unless he was a learned man, and appears conspicuous in this day; and without being so qualified, we could not get a living. I as sovereign Judge of all, condemn your law book of think so, and say so, and hear so, and at this tribunal and in this gospel age, the New Testament is the true statute, and I further condemn you by law my book, which says, "Is not the life more than meat, and the body more than raiment," and you have counted me unfaithful, and as a sovereign ye judged me, unable or unwilling to perform, and I further condemn your for conforming to the world, and employing your shell tongue, to grease the itching ears and longing eyes—to get your flesh-pot sustenance from the earth. The first witness called—Paul, did I ever send you to a college to learn the enticing words of man's wisdom? No, says Paul, it was the opposite, in the demonstration of the spirit and power! And Paul are you not a further witness for me? Yes! in 1 Cor. 13 ch. "Though I speak with the tongues of men and angels," &c., and I Paul witness, that thou Lord art not dependent on great swelling words; and Paul says, "Though I speak with more tongues than them all, I am nothing." The Judge approbates Paul, and says, Thou hast been a faithful witness, Paul, and I still approve of the ram's horns to convey my truth, in preference to the silver trumpets; and I should be changeable and inconsistent with myself, if I would not prefer them, to shew that the excellency is of Christ and his sovereign choice, and not of man. Well may the Judge say, I deny you, for you have neither the character of me nor of my disciples. Paul, did I send you to build chapels or churches, and none but you to preach in them. Paul answers no! Did I ever command you to use holy words, to make holy chapel and church yards, to deposit your holy flesh-pots

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in? Witness, No! Paul, did I ever command you by words, to make me body, soul, and divinity, and then carnally to eat me up? No! my Lord, we never got such a command from thee, nor did we ever think of the mere words of man, to make an eternal and divine God. The Judge may well say, I chose thee for this purpose, and thou art a true witness for me, for I sent you to the whole world to preach, not yourself but me, and the kingdom of righteousness, peace, and joy, to be at hand, and to enter in it. But this lying race seems to suggest that they could not get it, except in the pale of their holy walls, and also intimates that the greatest servant of the devil, dying in his sins, but being buried in their holy ground, gives him his passport to a sure and certain hope of a glorious resurrection. A thought just now strikes me, suppose they would happen to bury below the consecrated soil, will the preamble of words from this consecrated man make an atonement for the want of the consecrated soil, and bring a glorious resurrection, or has he consecrated it to the opposite side of the globe. Oh what a wonderful amount of abominable superstition and idolatry, and domestic heathen paganism—will I say, christian deviltry. Yes Paul. Let the sea shores, and the streets, and the lanes of the city of Samaria witness, and the little churches in the dwelling houses, where they received peace and joy; and I the Judge bear witness to the mountain top, and you Paul on Mar's hill, where the smallest child may explain its spiritual language, crying, hosanna with him who was less than least of all saints. I hear the Judge proclaim you do not belong to me, nor are you the successors of the apostles, and my law book tells me, you belong to the synagogue of Satan, and my sentence from the throne is, to you belongs the greater damnation. And ye popes and cardinals, priests and false prophets, and hypocritical sleight-of-hand men made ministers, you stand indicted for wearing broad borders on your garments, and gowns, and bands, and your unlawful coveting and receiving money, and now Apostles, they say they are your successors, so bear a faithful testimony. Wherein did I allow you to wear broad phylacteries, or gowns, or bands. But the pope replies, oh my Lord, had not you a garment woven from the top throughout, and I wear it, and allow my priests to wear bands and gowns in venerable respect for you. Peter come forth as a witness. Did I give you my gown to wear, and did I allow you to enjoin on your successors to wear such garments in memory of me? No! my Lord, but thou commanded us not to encumber ourselves with two coats in that warm country, but I never received a command to adorn my person, nor to leave such a command to those that should come after me; and thou knowest that, after thy resurrection, thou stood on the shore, when I girt my fisher's coat to me, and I believe thou seest it best that we should not have money by us, lest we should sit down in ease and sottishness, and sackcloth became us best, for soft clothing would not suit us in our camps on the sea shore. The Judge says to Peter, thou art a faithful witness. Paul did you get my garment? No! my Lord, but the scribes, pharisees, and lawyers, and the high priests cast lots for it, and murdered thee, and persecuted thy disciples; and thou knowest well that hunger and nakedness abide with me unto this day, but thou gave me health and strength to work at my craft, to administer to my necessities, and was not burdensome to any. I was no loafer. And at other times the free contributions of the poor churches helped me on my journey, for we, thy disciples, never forgot thy command, in giving and receiving, and not of necessity, but of a ready mind. The Judge says, I know thy witness is true, and I as Judge on the throne of justice, told you before, and I tell you again, that your think so, cannot be brought or heard in this court of justice, although it may pass with the devil and the world for a little time. Here my disciples declare they never got it,

they never wore it, nor gave any such to their successors, and here you are guilty of threefold lying, therefore it would be impossible that such characters can be successors of me and my apostles; and you must receive your commission from me, and get my spirit, grace, and humility, and you never came with your whole heart to get either, and you were so stuffed with pride that there was no room for either. So you have no part or lot with me and mine. And ye popes bring your garments and embroidered gold lace: the Judge says, You know I never allowed you to adorn yourselves in this way, and on my garment there was no such lace: "they are speechless." My garments, continued the Judge, were intended to teach my followers plainness and oneness, and that their lives should be consistent with truth and righteousness; and you did not get it from me to have so many flaming, glittering stuffs to shed a glare over the eyes of the people, and deceive by getting them to believe that you were some great personages. Ye popes and priests, Church of England and Presbyterians, Methodists and Baptists, who have lately joined the ranks, bring all your gold lace and glittering vestments, gowns and bands; and now, my apostles, did you teach the popes to wear gold lace and gold trinkets. No, my Lord, we being no more of this world than thou art, we taught them not to wear gold and costly array, and further that the cankered gold rust would eat them up; and with respect to the gowns and bands, we never wore them nor gave directions for them to be worn, but we told them these garments would be moth eaten and go to corruption; and now, my Lord, we are not afraid of being tested by the truth we taught them, and order them to bring the vestments, gowns and bands they gloried in two centuries since. His Lordship proclaims to popes, priests and ministers, bring forth your vestments, gowns and bands, used by you two hundred years since. (A profound silence.) The Judge orders them again to come forward for examination; and with a slow voice and saddened countenance they say—My Lord, they are rotten. Oh my apostles, they are true witnesses; and when I strike my match on the world, these garments are to be burned up; and their lying tongues may with the rich man exclaim I am tormented in this flame. How is it, my disciples that, after such faithful warnings, they will willingly go down to damnation. Thou knowest, Lord, that the devil's baits that thou rejected they have received, and their natural tendency is to lead to hell, and nature never acts contrary to itself. Here we discover these are a self-righteous race; for they give God no honor for the earth, and flax, and cotton, and silk worms; no, nor the spinner, nor weaver, nor the painter, nor the dyer, nor the tailor, but to their college god manufactory, which empowers them with words to make holy vestments and themselves infallible. And they have all the glory to themselves—for God could not give them power contrary to himself and his apostles; but the devil and the world may pass and approve of such company, but it cannot pass at this tribunal. As a Judge, I see you have acted the sleight of hand, and left the apostles, and fancy you paid me the respect of wearing them for my sake. And here I discover more of your lying; for I know you have not the love of God in you, and your own speech condemns you—for you have gone over and joined the race of my murderers, and robbed me, for they have no lawful right to my garments, and my sentence is repeated to you, to whom belong my woes and greater damnation: take them devils—they are your own kindred; they do not belong to me or mine. But forbear: they also stand indicted for covetousness and an abuse of money. Who allowed you, popes and bishops, from £30,000 to £50,000 a year in my vineyard. They stand speechless. I ask again, who allowed you to give so many parishes and so many hundred pounds a year to that fleshly friend of yours, and who allowed you to give only from fifty to seventy pounds a year to the curates; and who gave you authority to

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bargain for thirty pounds for one sabbath in the month, or a hundred a year for his excellent services; and who under the Gospel dispensation in my vineyard would take the poor woman's blanket off the bed for the tithes, and authorise men to make laws to deprive the poor of the ordinances of the Gospel until they came forward and gave evidence that they were not able to pay their pew rents; and who authorised a Methodist minister to deny a poor man his ticket because he would not put his name down for two shillings, the man saying he would give it if he could, but that would not do—so the poor man got no ticket. I have this from his own lips, and from two other witnesses: I was in his cabin, where there was neither bedstead or chair. And who authorised a bishop to forbid his curate to baptize a man's child unless a quintal of fish, amounting to about sixteen shillings were given him; and these are holy hands to make holy walls and holy ground as they say—and these men confirm adults in doctrines which they themselves know nothing about, that is holiness of heart and life, and some goes as far as holy water and holy spittle. The Judge says, I never allowed my disciples nor you to covet from the people, and your acts declare that you did so. Now Peter and the rest of the Apostles bear witness. Did I ever allow you, Peter, to turn the keys to bind so many thousands to yourself, and so many hundreds to Matthew and Mark, and so many thousands to Luke and John, and so many fifties to Thomas and Bartholomew, &c.; and these men have so much love for me and thee, that they are following up thy precepts in succession. Peter witness—my Lord thou knowest that they neither love me nor thee, it is that they are cloaking and covering their hypocrisy. Now my Lord, try them by their own statute, by which thou triest the rich man of old. If you intend to be my disciple go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven, and come follow me by faith, and trust me for my grace; now give up your thousands a year and follow me, I never deceived any—I had not where to lay my head. Now test your faith: let all go and trust on nothing but me, and I give you myself for security. I am Almighty, all sufficient, and the bishop who rejects this security, and will not be as his Lord, declares he loves his hundreds and thousands more than thee, Lord, and thou hast said, they are not worthy of thee, then they are contrary to thy will, neither are they thy servants, when they disobey thee. Yes, Lord, and when my flesh wanted to know how much I wanted to have, my witness is, that thou never engaged not so much as one pound per annum, but left me to live and draw from thy all sufficiency, and Abraham bears witness that thou art all-sufficient, and Paul declares thy grace is sufficient. Oh hear the Judge's approbatory sentence—the battle is fought, the victory won, enter into thy Master's joy, for thou suffered the loss of all things for me; and Peter witnesses, thou Lord never taught us necessity on this ground, but the opposite, freely ye have received, freely give; and it never cost this race of men one shilling for their qualification, and the imperative law from the giver is, to dispense his ordinances to his people freely, and leave consequences to the giver of the commandments. We do not belong to the earthly college god firm, who make merchandize of thy people, those tithe men, and those that go to the world, and of necessity enforce their dues from the people. If they ever belonged to us, they have left us like Judas, and found the tithe tribe that took thee and thy garments, and use it for a cloak to cover their knavery and craft, and sleight of hand. And we thy disciples further declare and witness against those covetous and selfrighteous oppressors of the poor. The Judge says, my prayer is answered, ye faithful disciples, ye are one, as the father and I are one, and thou art true witnesses; and as these men, in union with the world and the devil, had their day of shewing their

laws and applying them by necessity and high-handed power; now I as judge proclaim this to be my day, for their probation is ended, and I now proclaim from the throne of righteousness, Woe unto you scribes, hypocrites, and lawyers, who have mystified the way, that the poor cannot see it, let alone enter in, therefore to these belong the greater damnation. Oh hear ye my little ones. First, I warn you not to be partakers of other men's sins. Second, Have no fellowship with the unfruitful works of darkness. Third, Stand not in their way, and take no counsel with such. Fourth, Do not bid them God speed, for he that biddeth them God speed is a partaker of their evil deeds. (Second Epistle of St. John.) Oh ye survivors, who have not the sentence of death passed upon you, but as sure as the Judge has warned you, so sure shall you fall with those blind leaders, who proclaim, lo here is Christ, lo there I am, Rev. such an one, I am Bachelor such an one, and D. D., &c. Oh what an amount of worldly dust arises to mystify their senses, and to eclipse the sun of righteousness. And would you dare to say, lo here is Christ and the apostles' distinguishing honors. Oh be honest and tell the truth, for they are from the world and your father the devil, as a boon for your kind compliance with them. To give fifty pounds to a curate, because he is poor and does the work, but you give hundreds for half the work, and thousands to those whom our Lord calls ravening wolves. Why heathenism, everything considered, is not to be compared to such deviltry. Lo here is Christ: you are not to intrude on my parish, for you are illiterate, and cannot put yourself on a par with me, when you have not received the bishop's hands blessing. But these blind guides do not see Christ's inscription, and that grace which constrains them to go without fee or reward, and leave consequences with him who commands. But they in effect say, that is not Christ, but lo here is Christ, and our bishop's hands are greater than the love of Christ, and the command, go to the world, and preach. Again Mr. — proclaimed, lo here is Christ, woe unto you poor illiterate leaders and local preachers, nor do any others know what they say. Now suppose this were true, would the world take us to legislate, no; and we understand God never allowed man to legislate for him, for he is self-existent and independent, and when the disciples began to legislate and teach him, he brought them to their place, which was to submit and obey the mandates from his throne, and proclaim them as from the throne and not from themselves. And he must be an uncommon blind goat to make such an application to those who have neither office nor power to legislate, and he must be doubly blind when he did not see himself (the legislator) the very opposite to Christ, to whom the woes of God belong; and yet in his popish majesty he proclaims, here is Christ, and the poor dupes bow at his shrine. Oh ye poor and illiterate, give us half words and broken sentences, with truth embodied, rather than flowery shell tongue oratory, when lies are the substance. Another says, lo here is Christ, that never calls any to preach who are poor and illiterate, but exalts the college taught me. Oh poor fellow, he has not so learned Christ, or he would not be in this dark world's metropolis. Another says, lo here is Christ, that is, our community must have it, otherwise the best interest of the community will be lost, for men of inferior education will presume, he did not know what, &c. Oh how he answers to that old proverb, "There is nothing like leather." Now the best interests of every man, is his soul's interests, and this gentleman, in effect, says, that his education and teaching is far preferable to the teaching of Christ's holy anointing oil; but Christ tells us we need no other teaching. Here is a flat contradiction, but to reconcile them, Christ is alone in his spiritual grace and kingdom; but the opposite belongs to the kingdom below, and the best interest there is the flesh, and I leave him consistent with

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his own, for the world loves his own; but never let us hear you again belch out your lying contradictions of Christ. Another gentleman begging for one of these college manufactories said, who could understand this text, namely—"Let him be anathema maranatha," unless he were a learned man. How awfully blind was he, that he could not see the scripture explaining itself. But the scripture says, the God of this world hath blinded their minds, and perhaps he is constant, for those taught by the anointing oil and kept by it, can never be accursed, and of course they never can explain with him; when the devils are commissioned to lift the hatch and drag him down, and hold their jubilees over him. Oh hear him exclaim, I did not love the Lord Jesus Christ, I am accursed, I am tormented in this flame. Oh how simple and plain is the way of heaven, this one principle of love to the Lord Jesus Christ, their eternal abode is secure; but how awfully daring is it of these men to contradict Christ, and at the same time to cover it over, as to pass it by saying, lo here is Christ. Christ's imperative command is, "Believe them not." Here God forbids his people to believe your lying; and while I believe God I must look upon you as a race of howling wolves in sheep's clothing. Oh how long will people persist in perverting the right way of the Lord. Oh ye survivors beware of such men, and do not pay them money, for it fits them far more efficiently to go down to hell, and take you with them; for you can get there without costing you a copper, and you may get to heaven equally free, for while you have faith in Christ, that works by love and purifies the heart, you need not care if all the popes, prophets, priests, and men made ministers, were cursing you from morning to night: it may tell upon your ears, but the honey from the rock (Christ), gives it an easy digestion, and no matter who the minister or priest is that curses, they are the enemies of Christ, for his command is, "Swear not at all," "Bless and curse not." Let these men contradict at their peril. I leave these survivors now, and ask Peter to give evidence respecting how much he charged for high or low masses, and how much for the dying and the dead, and also who authorized you to auction the dead bodies of my people. Oh my Lord, replies Peter, I deny the above charges in toto: thou never taught me any such covetousness, and I defy any one now at the judgment bar, to come forward and prove that I taxed any one a cent for my services, much less to auction the dead bodies of thy people; but it seems to be the practice of all dealers in dusty ore, to exchange what is corrupt and offensive, for what is more correct and acceptable with the world; but we deny all such filthy lucre, and thou knowest that if we loved it, we would not give it such a slightful name: it was never heard that the opposite would treat it with such indifference; and this fact proves that they neither belonged to thee, nor us (thy disciples). And now my Lord, to settle the question, I give my evidence against all the devil's subjects now at thy bar, or ever may appear there—that count gain godliness, and prefer the world the flesh and the devil. We deny them with uplifted hands, for the first sermon thou preached on earth commanded us not to lay up treasures on earth, and we declare from that day to the day thou ascended into heaven, thou never contradicted thyself, nor taught us the opposite. And thou couldst, had it been thy will, have left me thousands of gold and silver, and steeds and chariots, and fine soft raiment, and to dwell in king's houses; and thou also knowest, my Lord, that I was content with my fisher's coat without one pound in the world's bank, when I could trust thee for my treasure and white robes in glory. The Judge says, well done, faithful witness, but as for these mine enemies, bring them hither, and slay them before me; and such must be the destiny of all self-righteous legislators who are tried at his bar. And it seems to me that all the woes and curses of God are against those who deny his laws of self-

denying and crucifying the flesh, and continuing in cross bearing—not two pieces of wood as a substitute, for crossing their filthy lusts. Now dear friends we see from whence the fountain head of all evil springs. Peter having the keys, and what is worse to think and say, that he has power to turn the keys on Jesus, dismiss him and his sovereignty from his throne; and the churches through this becomes the head, and their laws the statute, and they legislate against and contradict his laws, when it is written, that God and the king will take their part out of the book of life, and add the penalty of the seven last plagues to them. Now let us see the truth—the example of Christ: I ask did God suffer Moses and Aaron to rival him; they did not deliver the message as from God, or with a thus saith the Lord, but they said, we will bring you water from the rock. And here they said “we” instead of “thus saith the Lord, and he is a jealous God,” and because of their self-righteousness they never reached the promised land. And witness the name of Christ with God and the prophets. When these great prophets accosted him and said, “Have we not prophesied in thy name, and in thy name done many wonderful works,” for their self-righteousness “me and us” he said, “Depart ye cursed, I never know you, ye workers of iniquity;” you may be sure that these learned men never reached the promised land; and the seven priests, sons of Sceva—it was no use for them to use the name of Jesus, whom Paul preached, while the desire was impure and corrupt, to draw honor and gain from it; and all their learning and power could not draw one particle of virtue from it. And here we see that no substitute can be in the place of Christ, that is his spirit and grace in the man he approves, to carry on his own work. Again, did he bow to Peter, the fallible rolling stone, when Peter said to his Lord, “Thou shalt never wash my feet.” Oh what a fall did this rolling stone get for his self-importance, when he answers again, “Not my feet only, but also my hands and my head.” Now the unchangeable rock accepts him, but he could not when he contradicted him. And second, when he boasted of his self-righteous strength, that he (Peter) would not deny him, his Lord prophesied that he would deny him, but he with his superior strength and wisdom, that made him infallible, said, he would not deny him, and by his infallibility he would prove Christ a liar; but we see the immovable rock Christ is true, and Peter the fallible rolling stone, a liar, for he denied his master thrice—but Jesus to reclaim him, looks upon him, and breaks his heart, and like any fallen man, who finds himself sunk into the pit and mire, and feeling his wounds and bruises, he groans and cries and weeps bitterly, and when he is stripped of his self-righteousness and self-dependence, he receives him again, to teach him to keep close to the unchangeable rock. And thirdly, did Christ approve of Peter, when he said, “Thou shalt not go up to Jerusalem, and suffer many things, and be put to death.” Here he seems as if he would rival his Lord by his superior knowledge, but the unshaken rock of truth, for his savouring of the things of men, and for his speaking as the devil did, in flat contradiction, said unto him get thee behind me Satan; and it is in God’s hand and power that binding and loosing is retained. Here we see Peter the rolling stone behind again. Now let the example of truth be laid before these men, that say Peter is the infallible rock, and when these men are saying thus of Peter, surely the devil is then calling to them, his beloved sons and daughters. I would ask these heads and head bodies, who legislate to overthrow Christ’s spiritual sceptre, and get all to bow down to the shrine of their fleshly appetites; could the devil beguile you or blind you to get you to believe that you are more in favor with God than Moses, and Aaron, and Peter, for you must be more than they, if he allows himself to be put down by your legislation. Now as sure

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as God is unchangeably true, so sure shall those popes, and priests, and false prophets, and men made ministers who contradict Christ, burn as the chaff with unquenchable fire,—as sure as God's in heaven—if they do not timely repent as Peter did. Oh let their hearts be rent, and turn to God with weeping and mourning, as is recorded by the prophet Job, chap. 2, verse 12, and Matthew, chap. 3, verse 2. Again, how Satan gets men to legislate, and tell us Peter never fell, for such is God's power, that none is able to pluck them out of his hand. Very true, and here you bind God to govern the world by a power and necessity, and if he does so, your point is gained, and if by reward and punishment, you lose. I would ask these legislators, has God less power when they fall foully, or is man of necessity to take advantage of God's weakness, and at the same time fall. So they and Peter may weep on account of God's weakness, and he at that time necessitated to do so; so then if God has equal power it seems he did not exercise it; so according to this system of legislation, Peter has not to weep for his own unfaithfulness, but for God's—and all self-righteous systems leave God in the blame, and they justified; and some would say, Judas was never an approved disciple like the rest, although it appears he held his bishopric till the sop, and Satan entered into him then, but we never heard he did before. But these all know better than this, for as a sovereign of his family he is fixed by necessity, and speaks and acts for them, and they neither think nor act nor speak, and thus by the laws of necessity, they are all just; and as a sovereign to others of his family, he knocks down and binds them down, and then he is dead, dead and damned by the laws of necessity, and he had nothing to charge himself with: according to these legislators there is no account to be given on the judgment day. How inconsistent would this sovereign be to give to this bound subject a command, come to me, look to me, believe on me, and then damn this bound man, because he did not come and believe; and this they call God's sovereign righteousness and justice. It is not God's, but your own, for it is like you, and if there was but that one command of Christ, come to me, it would destroy your system, for it presupposes that God has given us both will and power, and it is our duty to exercise them, and they condemn the man because he was bound and could not come, but because he would not come to receive from him life and pardon, without one copper. Now let us lay the foundation, according to God's righteous wisdom, justice and truth. First, God has all power both in heaven and earth, and none can boast of the exercise of any member of the body or mind independent of him, yet he in his sovereignty permits us to exercise power given contrary to him, and thus all his attributes are seen in harmony, by governing his creatures by rewards and punishments, and also judging them accordingly, for there is no merit in their own works, but works are the fruits of grace and faith, and all proceeding from Christ the author and finisher—but he is neither the author nor is he the finisher of these self-righteous systems. As I wish to be short, I will refer you to contend the point with Christ and his apostles, to contradict them at your pleasure. Matthew 8, verse 12, "But the children of the kingdom shall be cast out into outer darkness." Now ye legislators tell them ye know better than Christ who speaks or Matthew who writes, Mat. 18, ver. 27, "Then the Lord of that servant was moved with compassion and loosed him, and forgave him the debt." Now he is forgiven, he goes at large, but breaks his Lord's commands, by not forgiving his fellow servants, as his Lord had forgiven him; so Jesus transfers the figure, and in the 35th verse, says, "So likewise shall my heavenly Father do also unto you." Luke 10, verse 15, "And thou Capernaum which art exalted to heaven shall be thrust down to hell, (but we know better). Luke 14, verse 34, So says Luke, "For the salt may lose its savour, and be cast out." St. John, ch. 15,

verse 6, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." If committing to the flames is not a final end, then I know not what is final. Now tell Christ and John they neither know how to speak or write for you, ye. I suppose you would translate and have (not) instead of (if) in it, and they shall not be burned. Second Epistle John, chap. 1, verse, "Look to yourselves that ye lose not those things that we have wrought, but that we receive a full reward." Verse 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, hath both the Father and the Son." But the opposites say there is no fear of losing and ye cannot transgress, and this is our superior knowledge. Jude, chap. 1, verse 5, "The Lord having saved the people out of the Land of Egypt, afterwards destroyed them that believed not." But they knew if they were saved they would not be destroyed for not believing, for the one act of faith secured them for ever; but the Apostle Paul must have been very ignorant when he said that he had to keep his body under, fearing lest, having preached to others, he himself should be a cast away. Yes, gentlemen, had you been there you would have set him right. Revelation chap. 2, v. 5, "Remember, therefore, from whence thou art fallen, and repent." We see their state is the same as those who were never raised, otherwise the candlestick would be removed out of its place—but these fallen men know better than Christ or John. And oh ye legislators, not only will the candlestick be removed, but your name also out of the Book of Life. Now if God and the Apostles are liars, you have gained the suit, but do you not see that it is a trick of the devil, to make you believe you are a persevering saint, when you are a persevering sinner, and then he is sure of his prey. But the world and the devil, with all your logic could not, and would not, adopt such a system as God's, to pardon sinners and backsliders by repentance and faith—and also to seventy times seven—and like the jailer and the thief, in a moment—and that without a farthing. You never had such benevolence in you, for you are too selfish, and that's your object and end. Oh my dear mistaken friends, do not you know the nearer you approximate to the earth the colder you get towards Christ, and mists and fogs and darkness surround you, and the nearer you approach the sun the clearer the light and the heat; let us therefore dread the world as our foe, and we will never be disappointed. Another remark: the thief on the cross did not require works to recommend him to Christ, nor Christ never ordered him down to perform any, but if he had lived he would have shown to the world that grace and faith would have enabled him to abandon the race of thieves and robbers, but let him lose that, and he will return like a dog to his vomit, or the sow to the mire, in which again to wallow. Again, behold the power of grace, faith, and prayer, in the case of Paul and Silas in the stocks; and faith operated on God, and then God began to work visibly. First, he shook the earth and the earth shook the prison; second the prison shook the stocks and chains, and bolts and locks, and doors; third, here we see the work of God is to liberate those whom the world binds, and make the world's power fall and tremble, and they have no alternative but to apply to God and his men, so that the chains might be burst and broken, that would bind them to hell. So we see God's work is to give liberty and freedom, and it is the work of God's people to rejoice in that liberty; the apostles being co-workers with him to bring the jailer to the liberty wherewith Christ makes his people free. Did they bid the jailer go work and merit this liberty, no; this would have been misplacing works, but grace and faith places works in their right position—namely, as the fruits of faith; and we here rejoice to notice good works as proceeding from the nature of Christ—no dead

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works from dead men; the first we notice as a proof of his conversion was, that he took them out of the prison, and washed their stripes, taking the clotted blood from their backs; second, he opens his house to them; and third, he gives them food to partake of. Oh how different are these works from the work of thrusting them down into a dungeon—hence I would prefer the life-giving works of liberty, to man's laws of necessity. Again, I would further wish to show to my surviving friends, that it was not necessity, but liberty, that made him prefer his own family, the elect Jews, and give them the first tenders of mercy, and when they rejected it, did he force them—no! for of necessity they must obey. Now I wish to show that God as a sovereign does not respect the people for their persons, or personal connexions. He did not respect Israel for Abraham's person, nor Moses, nor Aaron, nor Peter, nor Paul, nor Apollos. No! but God as a sovereign, has chosen to respect character, and those of Abraham's seed, who will obey God by taking the knife to their sins and slaying their idols, He will respect most. Again, he respected his own people when he commanded his disciples not to go to the Gentiles or the Samaritans, but to the lost sheep of the House of Israel. Take this command abstractedly, and none are to be called or saved except the Jews; but the sovereign extends their commission to the whole world, and also Christ said, "I pray not for the world, but for those thou shalt give me out of the world." Take this likewise, and none are to be saved but the disciples, but taken in connection with the Saviour's declaration, all who believe in him, hath everlasting life. And Christ also says he respects the poor; and directs his disciples to preach the gospel to them. He did not despise Zaccheus, when he came down to the place where the poor were, and partook of their character and faith; and Jesus proclaims salvation to his household, not from any fleshly relationship to Abraham, but from his character as a believer, and then the succession, the covenant blessing, to his house and seed; and the tongue and lips of Jesus has said it—those lips and that tongue that cannot lie. So we see it is first to certain characters, and then to the whole world. I prove it first from God the Father. When Adam fell, death passed upon all men in his loins—so the plaster was as broad as the sore: that is, the free gift came upon all men, unto justification of life, and infidels and reprobates are living by his merits—these general blessings are as rain upon the just and unjust. But you are ready to say will any that Christ shed his blood for, go to hell, and then add will Christ's blood burn. Awful blasphemy. I answer no; for they having made shipwreck of faith and a good conscience, and thus rejecting the sacrifice, they cannot draw any virtue from it; and it is for want of Christ's blood they burn in hell. We may suspect all men connected with the flesh and corruption to err, but God the Holy Ghost and the angels are without corruption, and proclaim to the shepherds and to all people, a Saviour, even Christ the Lord. I hope these survivors will no longer legislate for Christ, nor attempt or pretend to bind and loose his subjects, but by passive obedience give all diligence to make their calling and election sure. Now let us gather up all the world's great and glorious material at the bar, and you need not expect me to make much difference in the brood of nature, but it is well known that the little pigs cannot carry so much of the dirt and mud as the mother, but they bear considerable for their time and age, and what I would say unto one I would say unto all, appear with your self-righteous glory. And now, my apostles, ye know that I can only receive the righteousness that proceeds from my word, spirit, and nature, and let us be short, and recapitulate the whole or at least a part. Oh my Lord, we are the whole church and have the best learning in our colleges, and have great cathedrals, and splendid chapels, for the Lord's worship, with fine vestments and

embroidered garments, gowns and bands, to exalt the Lord (not me)—do you hear the lie—our grand and venerable and honorable titles, Reverend, D. D., &c. And oh my Lord, time would fail (me and us) to tell what we have done and prophecied in thy name, also the pains we took, and the trouble we gave ourselves to keep down the illiterate from presuming upon the premises and high functions of thine anointed; and behold Lord, what our holy hands and our transubstantiating words have done for thee &c. &c. The Judge calls John from the isle of Patmos to witness. John did I ever respect or despise Churches for their name or place. No, my Lord, it was owing to their character whether they were accepted or despised; and whether they had been faithful to thee or not: not by the creed or say so's of men, but for savoring of the things of men they were rejected; and their dotting age or youthful glee is no recommendation to thee. The Judge says, I accept your evidence that you never had any of the titles or honors of earth. Yes, my Lord, this is our evidence; and this race of men do always take great pains to have the souls born of thee speechless; and thy apostles witness Lord, that thou as a parent would rather have the children crying, and the lambs bleating, than have them dead and dumb, and the stones crying out. Yes Lord, and we remember what thou has taught us in Matt. xvi. 6—12, where thou has commanded us to beware of the leaven of the pharisees and sadducees. What are the say so's and commandments of men, in comparison to the doctrines of Christ; and we further witness, Lord, that we abode with thee, and never compromised with the world; and thou being our security we did not fear what man could do, with all their high handed tyranny, even to the loss of our lives for thy sake and the gospel's. Yes, my disciples, says the Lord, spiritual and eternal life is yours in heaven. Oh ye sinners, hear the Judge proclaim all your righteousness to be as filthy rags, and of all your gorgeous temples, which the devil has persuaded you to glory in more than in me, there shall not be left one stone upon another that shall not be thrown down. Oh behold at the word of the Judge, and listen to the crash of your flimsy fabrics—they lie in ruins. See the eyes running down in tears, and the shrieks of the lost, proclaiming all our glory is gone. Oh hear the Judge's sentence on the tongues: Though you speak with the tongues of men and angels, it will profit you nothing (abstractly from me). Oh hear the shell and sound tongues proclaim—the devil has deceived us, for he bid us to eat of the tree of knowledge in the colleges, and that the humble spirit and grace of Christ would grow thereon, but he has deceived us, and substituted sound, show, and shadows, for humility and grace. Oh wretches that we are, we have deceived others and are ourselves deceived. Oh meet this tongue for ever rattle in hell. The Judge now proclaims that there is no honor except that which cometh from above, from God only; and ye honorable worldly selfish men, I never knew you, for none can be admitted to heaven but those whose names are written in the Lamb's Book of Life. Oh hear this, ye who trust in the honors and titles of this world, and see ye to it, that ye lose not yourselves, and your names be not found in the Lamb's Book of Life, and when ye find that it is not, ye begin to exclaim—my name is not there, I am undone forever. And ye Reverend D. D.'s exclaim—I am indeed D. D., dead and damned forever. Again the Judge warns you and gives you your sentence, casts them into worse than midnight darkness for offending, and striving to stop the breath, and thereby murder these little ones of mine. Oh how the devil has beguiled us: we see it now, but oh it is too late! it is too late! It is not whom man commendeth—God is the Judge, and the Apostles may witness and say to these, will God pay you a compliment, to take you and your trumpery toys of this world into heaven. Oh hear the Judge commanding the devil and his angels to take their own

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bind them hand and foot, and cast them into outer darkness—there to weep and gnash their teeth. I now leave you with the Judge, and again caution you to beware of say so's and think so's, and the me and us's of the devil, and all the machinery of deception in use to overthrow the 'Thus saith the Lord.' So you see that all our works, forms, modes and ordinances are only useful to declare our profession and testify our faith, and all the virtue flows through God's mercy in Jesus Christ. Let us then remember that bodily exercise profiteth nothing, and let us not hear any more of a form and holy hands regenerating children, which God has done to Adam's seed by the gift of his Son, independent of your legislation and the honor ascribed to your holy hands and the quantity of water to regenerate those whom God through grace and truth has justified. Oh this self righteous Church must perish with me and us. The great evil among the ministers of the day is, that they exercise lordship over God's heritage, instead of being servants of the flock, as the apostles were, and as our blessed Lord taught his disciples to be both by precept and example, which the word minister implies. No doubt these gentlemen would accept of the sound, but they seem to be very ignorant, for it seems they never learned the practical grammar of the latter (a servant to the people) How ill instructed must those minds be who think they are above those whose servants they were sent to be—they have surely become intoxicated with the pride wine of the prince of the power of the air. An incident I will relate to prove or illustrate the above: my mother, suggested we (meaning herself and family) were better than the common people, owing to her having been distantly related to the kings of Scotland. Yes! says she, me and mine have royal blood in our veins. But my father (good man) taught us the reverse—what God had taught him—viz.: that God had made all flesh of one blood, and that all flesh is as grass, and the glory of man as the flower of the field, that fades and dies; and that king Nebuchadnezzar's blood was not better than the poorest person in his realm. Again, he said he believed she belonged to Adam's family, the same as he did, and he could know no difference. Now suppose I had received my mother's instruction, the devil would have come in and filled me with his nature, and then have me belching up his pride wine (me and us). Oh let us take heed unto the wholesome counsel of the father, and dread to follow the way the pride of the mother would lead us, for you may be sure her advice and counsel is not good, when she has left her spiritual husband, only using his name as a cloak, to lay down in adultery with the flesh, and its gratifying lusts; and the daughters are surely not much better, when they deny the government of the father, for they say in effect we will not crucify the flesh, with its affections and lusts—and thus is the world supreme first and last. I was acquainted with a lady who was a true daughter of the mother, who seemed to be all flesh and the world, but she had received a spiritual change within her, and a stronger than the strong man took possession of her, and then she casts off the useless trumpery that would divide or share her heart with God; for her heart and acts said, away ye vain ostrich feathers, and flounces, rings, and lockets, pins, and broaches, and she never bowed herself to the world's fashions again. I wish that all popes, priests, and ministers would wrestle with all their hearts with God, and weep and pray, then God would come into their hearts and make his abode there, and then they would loathe and throw off this nauseous stuff from their stomach, and with this balm of heavenly love in their hearts, they would find that He never gave a command too hard nor too harsh, but that his grace would enable them to obey—even to loss of life. And until the present race of ministers is swept away, or brought down by godly sorrow and repentance—we never can have those millennium glories spoken of in the Revelation of Saint John the Divine, for it is contrary

to the nature of these proud men, to come down and let a little child lead them. Now I come to show God the Father's way of carrying on his work from first to last. First, in the Old Testament dispensation, witness Joshua vi., 6, how he preferred the rams' horns to the silver trumpets, and Joseph the despised to save the despisers. Again David's sling and stone, to show that he was not dependent on Saul's armour, to gain a victory. And the unchangeable God has selected such men in the new dispensation, and we admire the Father's wisdom in revealing himself to babes. Again, when the disciples left the position and character of little children, and were overgrowing themselves, and becoming, as they thought, great and wise men, and beginning independently to legislate, which of them should be the greatest, Jesus did not seem to be pleased with them, as he admonished them and thanked the Father for them, and brought them to the statute of the Father and the Son—a little child. I now come to shew in what sense Christ's disciples and ministers should resemble little children. First, the child is dependent on the parent's strength to support and sustain it. Second, It is dependent on the parent for its food. Third, It is dependent for its clothing. Fourth, for washing and cleansing. Fifth, For teaching, leading and guiding. At length they become so familiar with the voice of the parent that they will not know the voice of a stranger; and if they should see or hear one, they run to the arms of the parent, and without timidity or fear, throw themselves on his bosom. Sixthly, The parent bestows all the aforementioned things out of pure love, and not on the principle of merit. Seventh, The more feeble, passive, and dependent the child, the more attention does he receive from the kind and loving parent. Eighthly, If the child falls and is besmeared with mud, the parent takes it into his arms, washes the mud from the child, and that freely, charging nothing for its clean garments; and although the parents' ears are often greeted with the pitiful cries of their children, yet they would rather have them crying than dumb. And I would look forward to the promised glorious millenium, when the proud devouring lion shall be at peace with the timid lamb, and a little child shall lead them—when the strong shall bear with the infirmities of the weak, and all their wills be lost in their Father's will, and all their glory and interest centred in his government, sceptre, and kingdom. God's children do not depend on a knowledge of sounds and words, but on a knowledge far superior, viz., facts and experience; and they would sooner doubt their own existence, than doubt their acceptance, when their humble passiveness and faith are presented to their Father's undying love which shall never be withdrawn. God's sovereignty was displayed in old times in destroying the great and the mighty by the hands of a stripling; and in the Gospel dispensation, God commences with babes; and in carrying on his work, he informs them that it is their duty to ask him respecting their titles, names, offices, and work, and also tells them that their greatness in his estimation consists in their servitude, toil, and labour, and endurance of hardship in his service. He does not require them to conquer in their own strength, for by His strength they shall crush even death, their last enemy, beneath their feet; and to the end the glorious Gospel promises shall shine forth in childlike innocency and sweet simplicity, for it is the unalterable decree of the revealed will of God. To His children God has given capacious minds, sound judgments, and noble principles: they advocate the truth as it is in Jesus, and their own experience proves the truth of God's promises. He can multiply the barrel of meal and cruse of oil, and can deliver from the paw of the lion and the bear. Their experience begets hope; and they believe that He who did deliver can deliver again—He who fed the five thousand with a few loaves and fishes, can, and if necessary will, do it again; and although the flock be

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taken from the fold, and the herd from the stall, yet will they trust in the God of their salvation. This is the university that God puts his children into, to refine and purify, and take away from them the dross of earth, and make them meet for the white robes of glory. All this is very plain; yet the worldly and those of college manufacture trample and tread upon these children, and openly declare to the world that God never called such to preach the Gospel. These men in effect deny God's sovereign choice and revealed will, and proclaim (surely their father the devil has intoxicated and blinded them!) that it is their shining silver trumpets that do all the good to men's souls, and not the rough unpolished rams' horns of those who lack their college learning. There need be no stronger evidence to prove that these monopolising teachers belong to the world, the flesh, and the devil; and they need not add lie to lie, for it is no matter what bishopricks they own or offices they hold, theirs is the nature of the devil, and the very opposite of God, who tells us to judge them by their fruit, which is that of the thorn and the thistle.

I shall now prove that the Apostles' preaching and that of the generality of preachers in the present day is not the same. There is a system of logical order taught by men, which is not scriptural; and I fear that many of those who have themselves received the gospel as little children, in order to please the itching ears of the world, begin to conform to it, and study system and form more than the Holy Spirit's unction, and then they become the servants of men—not in the sense that God wishes them to be, but men-pleasers, preaching peace, peace, when there is no peace. They fill themselves with the husks of creeds, modes, and forms; and the Scriptures declare, that being the servants of men they cannot be the servants of God. But I hope God will bring them back from feeding at the swine-trough of the world, that they may again eat and drink the honey from the true Rock, Christ—not the rolling stone Peter. I will mention two facts to prove that the Apostles' preaching was not the learning of the day, but facts and experience. The royal psalmist's preaching was also fact and experience, for he says, "Come ye that fear the Lord, and I will tell you what he hath done for my soul: he pardoneth all my sins, and blotteth out like a cloud my transgressions." The apostle Paul speaks about a thorn in the flesh, a messenger of satan, sent to buffet him; his feet crushed in the stocks, and his back furrowed with stripes; how he was stoned, how he was shipwrecked, how he was a day and a night in the deep; and he closes the catalogue of his sufferings by saying, "His grace was sufficient for me, and His strength was perfected in my weakness." Such preaching the Quakers (or Friends) have, when the Spirit's unction flows into their hearts; and such also the Methodists have in their love feasts, fellowship, and class meetings, when they tell to each other what God hath done for their souls; and also in the conference meetings of our Baptist friends. I am not going to affirm that they are all preaching truth. No; I believe there are hypocrites among them all; but I do maintain that it is the apostolic usage and system of preaching, according to the spirit and truth of their experience. The gospel is preached already in God's book, the Bible, and the sentence of woe is denounced against any who shall add to or diminish from that book. Did all men possess the Spirit of God to destroy their pride and their innate selfishness, we should soon get rid of all this perverse disputing of men, and they would feel that God's Spirit and Grace was all-sufficient to complete a christian. But to view God's word aright is to view His dealings with His enemies of various characters, and take warning to have no counsel with them; also to view the character and circumstances of his people, and the timely support given to them as a means to increase our Faith, and to draw more and more grace from that fountain of

divine love, and then bear your witness in truth. I am on my journey home, I am so far saved by grace through faith. Let it not be borrowed or lip language, but let God witness that it was the heart that speaks it; and this is the preaching that will always tell to the glory of God, while the flowery shell tongues, and an acquired flow of oratory, only tells on the itching ears of the world. I am happy in being able to insert from the pen of one of my Presbyterian friends, a specimen of the same kind of preaching, from the Memoir of the Rev. R. M. McCheyne, minister of St. Peter's Church, Dundee, Scotland, page 115, speaking of a series of meetings, he says, "About one hundred remained, and at the conclusion of a solemn address to these anxious souls, (this was the apostles' way of preaching), suddenly the power of God descended on the people, and at another similar meeting it was like a flood burst forth, and tears were streaming from the eyes of many, and some falling to the ground weeping and crying for mercy. Many believers doubted, and the ungodly were enraged, but the word of the Lord grew and prevailed." I am sorry to see so many ministers ignorant of the spirit's pentecostal breeze, and did they strive to know the constitution of the minds that the holy spirit is operating upon, being taught by him, they would make every allowance for the new born soul: having inhaled into its long composed lungs the healing balm—the balm of Gilead—it then expresses its gratitude in loud hosannas to God and the Lamb, and also to know the still small voice of God, and sink into humble love; and oh how sweet is the Father's voice, which whispers—I am all sufficient, do your duty, and leave consequences to me; and repeats his whispers again and again, saying—Rejoice evermore in my strength. I would not for the world stop the breath or kill one of these heaven-born souls; and should I attempt to do so, it would prove that I did not belong to that kingdom, and expose my ignorance of it: but I would be glad to put down an hypocritical man, who lives not in accordance with his own preaching, or God's most holy word—who glories in letters and literary acquirements, and which seem to him the essential qualifications for every thing. Now God does not, and if he did they would be one, which cannot be, for their glorying and joy would be one, and there would be no enmity. Oh hear the crying out—Give me learning! oh give me education! but you will hardly ever hear one of them crying out for the yoke of Christ—to learn the grammatical science of humility; and if these men are taught of God and on the safe way to heaven, I am not—for we are directly opposite, nearly as opposite as God and the world can be. As for me, I am determined to have Christ, first and last, as my teacher—to bring all things to my remembrance, whatsoever he has said unto me; and I hope by God's grace ever to be enabled to resist the fair speeches and smooth tongues of the worldly wise men; for they are so selfish, I cannot trust one of them. Here I satisfy myself that the essential qualification for preaching the gospel is God's spirit, nature, and grace—which will always tend to its centre (God), and they are to administer the gospel according to the proportion of grace received; and what they have experienced and known of the good word of life, they may tell to others, and God has promised that they shall receive more. First, When I consider the age of these commissioned preachers. Second, Their want of letters. Third, Their waiting on the Spirit to qualify and renew their commission. Fourth, God never gave a command to any to learn letters or languages. And fifth, They never went to Jerusalem to get one of the learned to teach them. No doubt had they been taught in the world's wisdom, the pride wine would soon have burst out amongst them, they would not have allowed the disciples to be content with the substance without the shadow; and from these facts before me, I must believe in this kind of preaching, with these spiritual taught men, and by their allegiance

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and faithfulness to their God, He will bring about the millennium, and the conversion of the world—and these are the true successors of the Apostles, of the real Apostolic line, not receiving or transferring grace from one to another to fit them for the christian ministry, but being perfect judges of grace in its effects on themselves and others, enabling him or them to sacrifice all for the kingdom of heaven's sake, and thus prove themselves to be his disciples. And let heaven and earth witness, that we according to our conscious judgment, accept of you, as our co-workers and true yokefellows in Christ's spiritual vineyard, and none should be above another, but in love serving one another; and we signify our acceptance of him, by praying that God would accept of him, and bless him, and make him a blessing; and we assert that men's practice of laying on of hands has no power, or that there is any virtue or efficacy in that superstitious practice. The first, is Christ's by the word, and the second is the Apostles' usage, and either of them will do; but on man's part it is nothing but his approval, and they are accountable, for an honest and faithful performance of duty. And I would further say, that the essential qualification and fitness for a minister of Christ is, to have Christ himself continually supplying him with his grace and faith, and a true judgment and a sound mind respecting the truths of the Bible, and never substitute any creed or canons of mother or daughters, for the word, spirit, or nature, of the Bible. Also, he should be a man possessing so much of God, that his conscience could not be biased nor affected by either praise or flattery or the influences of the rich and great, who with all their money could not purchase him or cause him to swerve from his allegiance to his everlasting Father (God), and never forget his law, or condescend to man's low estate. I further notice the character of these successors of Christ and his Apostles—such as these little ones going on, not depending on the world, but on him who overrules both them and it; and he often permits the world, his and their enemy, to buffet them, for fear they should compromise and join league with the world and the flesh; and their father teaches them to live by faith, and in his work and his way of doing his work he becomes security for them in soul and body, and these little ones, having nothing to depend upon, lose their will in their Father's, and in his strength they go, taking no thought what they shall eat, or what they shall drink, or how they shall be clothed: but when they begin to be in want, they go and tell their Father all about it, for He can make a miser's purse strings burst, or liberalize the heart of another Zaccheus. And further, we do not wish to live on the dainties of earth, but on coarse and humble fare, and we are willing, as it may be His pleasure, to wear sheepskins, or goatskins, or camels' hair, for we believe the coarse homespun garments are good enough for us on our pilgrimage through the mud and dirt of earth. So we see the child first and last, draws by faith his constant supply—it was so with Abraham; and it must be so with all God's offspring, who follow faithful Abraham. Oh what a difference between these and the succession of the world, who make merchandize with the world in buying and selling, buying their titles, and selling their services, and auctioneering God's houses and seats, yea, and God's people; as an old proverb says, Selling them like bullocks in Smithfield. Now God has said, whatsoever is not of faith is sin. I ask is there any faith in all this buying and selling. No; not one particle. And every time they commence their sale, they in effect call the devil their father, for his works they do, and they also deny God's sovereignty in appointing his disciples to labor and work, and live by faith. I have talked with many ministers about this system, but the practice of world is so high that it eclipses the sun, and the interest of the flesh, ease, and honor at stake; and they said it had been tried, but would never do to leave it at the option of the peo-

ple to give or not as they please ; and if I should try it, I should starve and be half naked. But I have tried it, and under very forbidding circumstances, and I never asked any man for a shilling in my life.* I got it freely from God as I obeyed him; by giving freely, and I believe God caused others to give me freely without any bargain making at all. Therefore I believe the production is from a lying father, who wants men to believe that God's love is exhausted, and his bank broke, and that there is no more supplies; and if they believe him, they will eat the forbidden fruit, and join the devil's succession by their buying and selling, and drawing their supplies from the world. I must believe from God's holy word, that hell is becoming peopled with such covetous, corrupt, and unholy men; and any denomination or sect of christians possessing this character of covetousness, as sure as God is just and true they must be damned if they continue in these covetous practices—and there will be no respect paid to their supremacy, when devils will bind them hand and foot and cast them into the flames of the bottomless pit. Some men will be ready to say, what an awful state is this world in, and where shall we go for the pure ministry of God's word? So ye may well say. That proud ministry that God abhors, is of no use in God's vineyard, nor in any other, in matters of religion. Therefore it is criminal to support such a ministry as that, for it seems before they would give up their lust and prejudice, they would damn themselves and others with them. And now suppose the people were to ask me, what would you do with such servants? As an honest man—first, I would allow you to tell them that you would not go to hear them unless they believed in the doctrine of the fall of man—not by hearsay, but by feeling their own depravity. Second, Also repentance towards God, so as to give up all known sin. Third, Justification by Faith, and a growth in humble love to God and man: and these are the essentials or ground work of Christianity. And it is natural that a man will preach from the contents within, unless he is an hypocrite. And as long as this man proves his union with Christ, and parts with all for his sake, I would say, no matter what name he goes by, give him your influence, and support him and his family with food and raiment, which God allows them, and no more; but should you starve his little ones, he will charge their blood upon you, and in the day of judgment, will tell you, I was hungary and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not, &c. Here I observe that the work is God's, and all employed are his servants, to whom they are responsible and accountable alone, and let them daily and weekly settle up their accounts, with his word for their statute and guide, and his Spirit for their true witness; and let these irradiate his soul, and leave him with an unclouded conscience. Such a servant works not for himself but for him who accepts of the profit and loss to Himself. We are ready to think that God has decreed that his ministers should be so dependent and needy, that every day expecting an answer to their prayers, He taught them to say, "Give us this day our daily bread." In supporting these, ye support God's cause; and in supporting the opposite, the proud, selfish, covetous, independent worldling, you support the devil's cause; no matter what name it may be called by, when the nature is there. But some are still ready to say, where can we see one of these little ones, for it seems, by your description, that hirelings of all denominations have overrun the land. I beg leave to correct myself, I except the Quakers; but generally speaking they are naturalists, who propose themselves for their end. And to every honest enquirer after Jesus, I would

* When the preachers and leaders offered me a silver medal, I told them that according to my principles I could not receive it. Then they offered me the Bible, which I received as the gift of God, and the greatest token of their affection.

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say obey him who has said that he will not despise the day of small things. Again he says, where two or three are met in my name (not for the sake of show or habit), and wait to be blessed, renewed, and quickened, for his name and faithfulness sake; and as He does not despise the two or three, dont you. But go, and if you want labourers, ask the Lord of the harvest to send forth more labourers into his vineyard—and if this is right, it will never produce wrong; and as sure as your holy resolutions and persevering prayers come up before God, the answer will come. As Methodism began by two or three meeting together, who were convinced of sin, and were inquiring the way of salvation, God in his mercy sent them John Wesley, a labourer and no loiterer; and many of his followers are just such; but I am sorry to say some of them have drank too freely of the pride wine, and if one would intimate to them, that they are a little heady and high-minded, they immediately turn round and give us another addition of it, and explode—I am Superintendent, and you are not fit to sit in judgment upon our head body. But common sense tells us that a body that is all head and no feet, cannot stand, only as long as it is like a balloon, carried with the breath of titles, degrees, &c. But take all these honors and emoluments from them, and you will hear the moans and groans and crash of old Harry's relics. Again you see the necessity of another prayer, that they may be kept from falling into the snare of the devil, and from becoming false prophets; but such prayers are never sincerely asked by the world, and they are consistent, when they can qualify and manufacture infidels. And now when I reflect, I never heard one of these men-made ministers offer such petitions, and if they did, it would be hypocrisy, for the devil has beguiled them, and they believe the college qualification is far superior to God's. And to think that the glorious millennium day will be accomplished with such machinery—it is impossible, and would be contrary to all human nature. I would say, pray on, believe on, and live close to your God. Oh ye poor little ones, God has given himself for you, and in due time, ye shall reap if ye faint not; and I believe God will accept of your honest humble prayers, before he would accept of the proud popes, bishops, and priests, or men made ministers. God would make himself a liar if he answered them; therefore he saith, the haughty heart he will not hear. Oh how the people are deceived, for the same motive that induced Simon Magus induces them—that is to make worldly gain. Oh what an abominable preaching must this be to a spiritual God, who cannot accept of any services without spiritual life and truth. We see the impure motive opens the floodgate to bring in all corruption, and then cloaking and covering it over, instead of confessing and forsaking and throwing it off: these men never felt his grace in their hearts, and those who had it, through their backsliding, have lost the savour of it. Our Lord has said they are neither fit for the land nor dunghill, and are unfit for any part of his vineyard; but to hear them talk you would think they are ever doing wonders, in making roads and enriching the soil with their say so's. Now let every man of every name, poor and illiterate as the world calls them, take their stand and proclaim, let God be true and every man a liar; and never believe priest or minister until you have tried them by the infallible word of God, as the Bereans did, whom Paul commended for it; and until their character is like the Good Shepherd's, who exposed himself to all evil for the benefit of his flock, and also like the Apostolic standard, which is not theirs. But you, we want to and for Christ. And let us bring them forward; and should their hearts and lives prove them sincere, and that they covet no man's silver or gold, or apparel, but are willing to spend their lives for the benefit of God's people, they are Christ's, and the proceeds of Christ through the Apostles. And the

man's character, heart and life, that will not answer to it, let him be dismissed as a lover of the world and the things of the world. Let Protestants be priest-ridden no more, and as Christ has taught us to cast the beam out of our own eye, then we shall see more clearly to cast the mote out of our brother's eye. Let us drive away all these vestments, gowns, bands, and title trumpery, for where such things are, they tend downwards towards the world, the flesh, and the devil. Let us go back again to plain Peter and Paul, with their tattered garments and fishers' coats, without any worldly pomp or show, to draw the carnal eye, and contrast them with the gaudy ribbons, bracelets, broaches, and all other useless eye pleasers of the present day, which tend to speak the language of world worship; and if they would speak a word, the devil would have them lie like himself, and say that there is no harm in these little things. Oh what a recommendation is it to religion to appear respectable. The signboards tell the contents within; and the dandy with his superfine cloth, fashionably out, and enticing words with acquired elocution, well compiled and put together, to give efficacy to the Gospel and make religion respectable, as Christ and his disciples did not know how to dress it. Oh ye lying fathers, sons, and daughters, would you hold up your brazen face, and tell him he did not know like you. Now this class of men will not say there is efficacy in their words, but the fact and motive of giving words to excel, and making little of others who are not so learned. We must infer from such that God will not accept of spirit and truth when confusedly worded; you would not accept, and if God did not, he would be an image like unto corrupt man. Now let us sum up the whole with Christ and his disciples. John 15, v. 5, "Without me, ye can do nothing." And thus by doing and living, they are to hold communion with him, and by unfaithfulness they are withered and cast behind him. Can we say that these men, whose motive, spirit, character, and nature, prove the world to them to be supreme, (and dare they say, abstracted from him, we can do all things, for such they assert); and say, we are strong, we are wise, and our power of words can make a God. Others would be content, like Herod after his oration, to be worshipped as a God, for tickling their itching ears. Saul was one of the great and mighty men, but Jesus brought him down to be child-like and teachable, when with infant's lips he cried, "Lord what wilt thou have me to do." And what a dependent state he was in, with all his strength gone, when he continued to make little of himself, and exalt his father, for he said, "God gives the increase." Again, although I could speak with the tongues of angels, and also with more tongues than they all, yet I am nothing, and less than nothing, the efficacy is all my Father's. Witness Acts 14, v. 15. Here they brought oxen to sacrifice them to Barnabas and Paul, but when they heard it they were grieved, saying, why do ye these things, we also are men of like passions with yourselves, and preach unto you that ye should turn from these vanities unto the living God. Here this childlike tribe exalts their Father instead of themselves. Acts 10, v. 25, When Peter was coming in, Cornelius met him, and fell down before him, but Peter said, stand up, I myself am also a man. Here is this child-like race, that angels would not tread upon, but administer to. This generation of little ones was taught by the Father and his angels to cry, Hosanna to the son of David, Abba Father, &c. So we see that Christ, and the Apostles taught by him, and the angel that said to John when he was about to worship him, See thou do it not for I am of thy fellow servants and the prophets—worship God. So all that are thus taught require no honors of men, nor glories of the world; but the opposite tribe is grasping for all, and can never have enough, and to think that these men would be so blind and ignorant, as to attempt to pass themselves off as the successors of the

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apostles: they might as well presume to pass off the devil for God—two directly opposite characters. Now let us hear no more of your self-righteous words to shed a glare on the religious public, to make yourselves gods or goddesses of the day. And to think that men filled with pride—the devil's nature—can by their prayers, make holy wells, and holy ground, when God has said, he knoweth the proud afar off. Again, he says, the prayers of the wicked are an abomination to the Lord. So if God is true, you may as well have these men cursing you as blessing you, for he will answer neither, for their pride is abomination in his sight. Let these men tremble before Jehovah, who will soon be their Judge. He will then appoint you your reward for dealing out your self-righteous lying stuff; and when I have heard some of these wine puffs say unless the Lord build the house, the builders build in vain, and except the Lord keep the city, the watchmen watch in vain; what is it this but a preamble of words learned like a brief, and the practical part with them is like all greedy dogs, to watch, and catch, and hold the bone they have stolen. These men build themselves up in pride and self-importance. (Isaiah c. 51, v. 11.) And suppose one asked me, will not God receive a rich or learned man? Oh yes! when his character answers to Abraham's or Jacob's, that were as nothing in their own estimation, and whose strength was in God, and who worshipped God—not money, nor angels, nor saints, nor the powers of this world, but God only. The Apostles Peter, Barnabas, and Paul, would not receive the worship of men, nor will any true christian man, but will say with Paul and Barnabas, "We are men with like passions as yourselves." When this is his character, he (the rich man) will see his money is powerless, and his word equally so; and his Father (God) all sufficient, who says, All gold and silver are mine, and the cattle upon a thousand hills, and King Jeroboam's hand, and Nebuchadnezzar's seat, Daniel c. 4, v. 37, and c. 5, v. 20. And thus saith God, (not John Collins) agree with thine adversary quickly, whilst thou art in the way with him; and if not your glory will be turned to shame, and your companions be the lowest brutal tribe on earth. This will be the reward for lying, deceiving, hypocrisy. Do not misunderstand, or think I make little of education; no, no, but I am far from placing education in the light or stead of God's Holy Spirit's teaching, but I still believe that the wisdom of this world is foolishness with God, and the instance of the woman of Samaria constrains me to say, how vain is the help of man. But God can make the most insignificant man or woman fit to accomplish what he pleases; therefore let no man glory in the flesh, but seek to crucify it, with the lusts thereof; and let pride not be so much as mentioned. Therefore any pope, priest, bishop, or man made minister, who shall say he ought to have several hundred or thousand more for his (better) services in God's vineyard, is a child of pride and son of Satan, who was a liar from the beginning. These facts would prove them to belong to the devil's legislators, for they never got such doctrines from God, for they come from beneath. I think they would all need Douay's, to carry out their think so's and say so's. I have heard that one of the daughters, viz., the Baptists, have got a translation of the Bible for themselves, with the alteration from the authorized version of the words: to Baptize, into the words, to Immerse. Oh fatal delusion, it is a pity they do not join their old mother at once, and acknowledge the pope's supremacy; and this is one of her features of supremacy. We have the holy way made, not that this way will obtain the blessing of God, but our mode (say they) being superior to others, he blesses us. I wish that their hearts were better taught to know that the mode was nothing, and only the spirituality that has any claim on the faithful promises of God. The channel being open for the sake of Jesus, the blessing flows, and to believe her way is the only way, is to believe a lie.

And what availed Simon Magus' mode of Baptism, right or wrong, when his spiritual state was in the gall of bitterness and in the bonds of iniquity. Oh that people would beware of the world and its high minded heady atmosphere. Do not think that I am against any of the ordinances of the gospel, or the usages of the apostles, but I am against the idolatry and superstition of misplacing them in the hands of a race of Simon Magus'; they being the devil's agents, are not fit to transact God's spiritual business. The Magus' design is to have all the ease, gain, and glory to themselves. The apostles' object was to glorify Christ, their divine Master. The Magus' tribe transact all their business on the world's system, buying and selling by note security, and then applying to the world to maintain their suit. But Abraham's faithful seed goes on relying on that promise made to their forefather, viz.: "Fear not Abraham, I am thy shield and thy exceeding great reward." And these by faith lay hold of God's promises, and draw their supplies from him, whose they are, and whose work they do, and they delight to exalt him for the supplies granted—even clusters of grapes—even grapes—without having to see a lawyer to obtain them. Now Magus' tribe do not believe that God is all sufficient, and that the way he has taught them to draw is right; therefore they deny his sovereignty and acknowledge Caesar. No doubt these men would want a little of the devil's mercy, that is, his cover and cloak; but they do not make manifest these little things, but call them good brother, that would cloak and cover with them. Why in all reason can you be offended at me, for if you have crucified the flesh, with its affections and lusts, and if that is your character, you are like Abraham and the Apostles. I will beg your pardon for misrepresenting you, and rejoice that you are right and I am wrong, but I would not give you one copper for your say so's. Look what pains I have taken to prevent the devils from holding their jubilee over you. And these men should not administer the ordinances of our Lord, even supposing they were converted, if they have fallen back into the snare of the world and the devil, for our Lord will not take names and titles for repentance and justification; therefore I prefer the man that has received the gifts and graces of the Holy Spirit, and preaches the doctrines of Christ from an experimental knowledge of them; these men and these alone, although they be poor and illiterate in the world's eye, but whose character is burnished with the nature of Christ, and who are filled with his love. I would ask, who should do his work but his own sent servants. Do you think our beloved Queen would prefer a Russian, or any other foreigner, to represent her at the Court of Vienna, or any other Continental Court. By no means would such a thing be done. And would God do so. No! no! he will choose his true sons and daughters, who are ready to give battle to the enemies of man—the world, the flesh, and the devil—and if necessary to die for his honour, and in the defence of his cause—but they will not under any circumstances, beat a retreat. These are the men whose character is recorded in Wesley's Hymns, page 616. These men practice baptism as a christian rite, and by this act and deed, deny the efficacy of Jewish sacrifices or meritorious works for salvation; having done their duty, leaves it to be accepted with God. They also place the supper of the Lord as a christian duty, to call forth the remembrance of his dying love, and by this act and deed denying all other sacrifices, and that he (Christ) is the only way to the Father, and they then rest on God's faithfulness for acceptance; and when they pray for the sick, laying their hands upon them as the apostles did, God has promised to hear their prayers for his truth's sake. Also when we have proved converts in the knowledge of his grace, and in the knowledge of repentance and justification before God, and their lives prove the truth of their profession, they may signify the same by accepting them; otherwise when men are

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born of God, we signify our approval by rejoicing with them, together with the angels of God, who rejoice over one repentant sinner. And often when visiting amongst the small churches and christian families in the country, my heart would rejoice to see the work of the Lord going on amongst them, and I feel it my duty and privilege to endeavour by all means to confirm them in the faith of our holy religion, and to endeavour to root and ground them in the faith, as it is in Christ Jesus. I have often been grieved with those who were halting as it were between two opinions, and at others who had backslidden from their first love—and often have I been called upon to weep with those that weep, and rejoice with those who rejoice. But to suppose that any man's hands are holier from the office he holds, or the worldly titles attached to his name, or that his words are more efficacious on that account, I believe to be the delusion of the devil, and a necessity to obtain the worship and applause of men—and such corruption God cannot receive or accept. Ordaining a man for the ministry is nothing more than a conscious approval of the man to labour in Christ's vineyard, and to show he is no imposter, as far as they are capable of judging. But to think that the Holy Ghost is conveyed by imposition or unction of any man's hands, is abominable; for if this was so, they would have God completely in their trammels, as they imagine or think they have; and they would reverse his system which is, not to reject the humble, and spiritual, and true. Attend to them and they will convey the spirit to the earthly, sensual, and infidel; and the flesh having the spirit under its control, they will never miss an ordination, where they get spirit, and truth, and character dismissed, and by their acts prove their superior knowledge; and "think so," is their venerable and exalted statute. But the Apostles prove that all the offerings of the mass, pocket preaching, praying, singing, pipeing, and harping, is an abomination in the sight of God, and that he will spue them out of his mouth, and they prove that the true humble spiritual offering will never be denied, but accepted by the Father, Son, and Holy Ghost. They cannot deny themselves spirit and truth when lawfully presented (without any self). Therefore I would say to all mankind, and to all denominations of christians, it is needless to change your names or sentiments from one to another, thinking by that to recommend yourself to God, for any name will do if you have Christ in the heart. I could wish to destroy the superstition of names and party spirit, and that all denominations would give up their peculiar names and call themselves by the name of Christian Children's Society, which is the name and character of those who commenced the gospel dispensation. I think this would destroy the idolatry and superstition of names. It would also be well to get rid of our beloved so and so, and get our beloved Christ and our beloved christian brethren. And then let the people tell their priests and ministers, if you are the beloved of Christ, you are commanded to be our servants in the Lord, for his sake; and he has expressly commanded you not to be lords over God's heritage, nor attempt to bind or loose according to your own will, but to act according to the Lord's will; therefore, we want your characters to answer to that of Abraham, who was the father of the faithful, and the little ones he carried in his bosom. So you may teach these little ones, that they may desire the pure milk of the word, that they may grow thereby, and that they may, through much tribulation, still trust themselves in their Father's arms, who has promised to preserve, support, and defend them. If you do not give up all—I say all—your transubstantiation, all your say so's and contradictions of Christ, He will dismiss you out of his service, for I am sure you neither serve Christ nor us, and we look upon you as God has described you—devil's angels transformed into angels of light—and we will neither go your flowery road to hell nor assist you on the

way. And seeing as Moses did, that the pleasures and honours of this world are but for a season, we choose rather to suffer affliction and loss here, than to lose our Christ and his reward. And I would rather be one of his little ones, with all their ignorance and illiterateness, than obtain all the treasures of the world's glory, that is but for a season. Oh how the devil fools mankind—for he has his votaries boasting and glorying in this world's materials, as if they were to last for ever. Oh what a blessing it is to see as Moses saw: we would do duty and labor on, and give all to God to do his part; for the whole of the efficacy rests with him, to give his Spirit's blessing. I cannot but admire how well Wesley, in his hymns, describes it. Page 92:—

I wait my vigour to renew, Thine image to retrieve,
The veil of outward things pass through, And gasp in thee to live.

I work, and own the labor vain, And thus from works I cease:
I strive, and see my fruitless pain, Till God create my peace.

Fruitless, till thou thyself impart, Must all my efforts prove:
They cannot change a sinful heart; They cannot purchase love.

I do the things thy laws enjoin, And then the strife give o'er;
To thee I then the whole resign; I trust in means no more.

I trust in him who stands between The Father's wrath and me:
Jesus, thou great eternal Mean, I look for all from thee!

Also page 93. I wish all these formalists who sound their brass and tinkling symbols, would apply it to themselves. And that the people of every denomination were firm, like the blind man that witnessed for Jesus, who, when he was turned out from among them, Jesus took him up and confirmed him. And that these men were all faithful to the command, to pray to the Lord of the harvest to send forth more laborers into his vineyard. This passage proves that this part of God's work does not belong to any man; therefore, let no man presume or take upon himself the prerogative of the most high, but keep in your place and pray to him, and rest assured that if he cannot give grace and qualify, you cannot. But faithful is he that hath promised, and he will do it. This is my stand, and I pray and strive to believe; but with the times and seasons for God answering my prayers, I have nothing to do. God proved the faith of Cornelius, then was God's answering time. Oh, to have our will lost in him, and to walk no more by sight, but by faith in the invisible God, to no mortal eye unseen. I now feel quite satisfied at their (the Methodists) putting me out, for it has driven me closer to my master (Jesus). If I would compromise with men, I would have to give up my conscience and deny Jesus. Oh for more of that religion that prefers the company of our dear Lord, to any other transient visitor. Oh, how childlike I feel. I have nothing to contend for but the honor of Jesus, who is all my boast; and he being my most honorable portion, I am bound to witness for him, and speak for him, and recommend all to come to him for freedom: for if (as the Scripture says) the Son shall make you free, ye shall be free indeed, and then you will not envy the proud nor such as turn aside to lies. Oh ye popes and ministers, repent! repent! of your attempts to blind the eyes of the ignorant; repent! repent! of your deceitful conduct in leading them to the wrong foundation, and for your wickedness in passing button moulds for the pure golden guineas of God's most holy spirit. Repent! repent! of your attempts to rob God of his throne and of his sovereignty, in choosing, and preparing, and qualifying men to do his work. Who are you that you should resist God? Repent! repent! of your many contradictions of Jesus; you are like Peter who attempted to stop Jesus from going up to Jerusalem; but our blessed Lord said to Peter, "Get thee behind me Satan." Again, Peter said his Lord should not wash his (Peter's) feet.

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Again he said he would not deny him. Peter was like those who exalt him in the present day. He looked upon himself as the rock and Christ as the rolling stone, instead of the fact that Christ was the rock and he the rolling stone. The followers of popes know that whosoever doeth the will of the Father which is in heaven, is not their brother, sister, or mother, for they are of a different family, and that spiritual things are not to be compared with the corruptible materials of this world's glory. So they say that the poor illiterate Jesus is a liar. No doubt the offspring of their predecessors would say—John! John! repent! for you know you have a devil, and you are not sociable, and will not partake of our superior knowledge food, for your ignorant master was a glutton and a winebibber, and is not fit to teach you, but come over to me and us, and attend our colleges or universities; and if you do not we will never let you into our reading desks or our pulpits, or our holy ground; and we will banish you from our synagogues, and our great cathedrals, and our nunnery bulwarks; and it is better for you to submit and have comfortable palaces and fine houses, than to be cast out into the street and lanes, and in the pelting hail storms on the mountain tops, and sea shores. All this gain, and ease and honours, and high-handed authority I despise. I come now to show what I understand old fashioned Methodism to be. God having awakened a few poor sinners their natural cry was (like the Jailer) what shall we do to be saved. Such being the case, they applied to John Wesley, and he begun a new method, or rather the old method revived, of applying Jesus' blood in faith to save souls from condemnation; not that he applied it, but that God by his spirit did: he became as a little child to them, and taught them as little children, and fed them with the sincere milk of the word, that by the Spirit's blessing they might grow thereby. Thus they were relieved from condemnation and fear, and rejoiced in the Lord who had bought them with his precious blood. He (John Wesley,) belonged to the Church of England, but necessity has no law, and he burst through their formalities, and appointed (without the form of ordination used in that church) christian men, and leaders and preachers. It seems the essential with him was the experimental knowledge of the gospel, and such as had that knowledge he approved of to preach it to others, and to tell what great things the Lord had done for their souls. He was also led by God in obtaining contributions for sustaining them in their work and labor of love, and he agreed with God that none of the money cast into his treasury should be spent in costly array or useless ornaments. It is evident John Wesley never meant his preachers to have more than they needed, as he only allowed them £12 or £14 a-year; but as their families increased, he with strict economy, allowed them a little more—like God, who would not have one eased and another burdened. Two facts prove this—first, he and his wife lived on twenty-eight pounds a-year, for several years; and the rest of his income he devoted to the cause of God. Second, he said that when a young man died, one shilling, or some such small sum, was enough to leave to his friends, after paying all his debts. This tends to prove the interest he took in Christ's kingdom, in preference to the kingdom of this world. I have myself felt pleasure in collecting money for the Kingswood School, when I knew the preachers had not enough to educate their children. Again, when a young preacher made very free to speak to Mr. Wesley, an elder preacher who presumed on his high standing rebuked him for his boldness, being but a stripling; but Mr. Wesley, like his Lord, kindly allowed the babe in Christ to be heard. By this we see that Mr. Wesley was not like some, who reject all truth that does not come through their imagined high supremacy. For thirty-seven years I have had knowledge of Methodism, and during all that time, I have known it to be the practice for

the leaders at their meetings to approve or dismiss members. Mr. Wesley should have fully established this practice, especially as he had a conviction that Methodism would not stand one hundred years without getting corrupted. I think that had he appointed a leader with every preacher in Conference, so that the Conference might have consisted of fifty preachers and fifty leaders, it would have balanced and regulated the power of Methodism; and the bruised or bleeding foot might have been represented there as well as the fair scented organs of the head body, and the lesser and feebler members would not then be despised. Our Lord tells us that it is necessary the body should be thus tempered and put together; for the head cannot say to the foot, I have no need of thee; and the smallest part of God's creation is not to be made little of. The stone that the builders rejected God will still make the head stone of the corner. But it appears the head body think differently from this. Observe Mr. Wesley's economy in allowing merely a bare support and education to the children until they were fourteen years of age, and then they must be brought up (as many of their fathers were) to be carpenters, or shoemakers, or tinkers (a very useful class of men for brasing or soldering), or to any other lawful calling; and perhaps those who would mock and scorn them are far from being so good and useful; for mechanics and laborers are the bone and sinew of a country. Again, *Class Book*, page 11, when speaking of leaders, it says, they ought to be men of sterling piety, and to be able to distinguish truth from falsehood, and temptation from sin; to be well acquainted with the human heart, and the devices of satan; to be men taught of the Spirit; to be persons of influence, arising from their christian character and deportment (not from the pitch and peacock's feathers); and that no public ministration is able to be kept up its life and purity without such men. But new-fashioned Methodism—or head body—thinks lightly of these things, and appears to look down upon such men, and binds them down or casts them off at its will or caprice, and even without a hearing. And I am here to prove this true; and I tell these modern Methodists that, thinking and acting as they do, they despise Mr. Wesley's usage, so much like that of Christ his master, and they go to the old popish system, and qualify the minister of Christ by laying on of hands. They would be like the daughter, who covered her face in her mother's bosom, and imagined that she and her actions were unseen. Is it possible they think their infallible head is capable of judging and expelling men without a hearing? Why, they are more unjust than the world; and I will prove it by Judge Blackstone, the highest authority in his day as a commentator and expounder of the laws of England. At page 41, when speaking of the laws of the God of nature, and their superior obligations, more binding than any others, he says, "No human laws are of any validity if contrary to God's laws." This surely sheds lustre on the throne and laws of Great Britain. And oh, ye Christians, cover yourselves no more, nor take comfort from the devil's mercy; but rather call upon God, who will bring to light the hidden things of dishonesty. What I have here merely glanced at would take volumes to do justice to. After reading Christ's sermon on the mount, I was much struck with its resemblance to the laws of ancient times. I would now beseech all who read these pages to bring their consciences before God, and on their bended knees to ask Him to enable them to decide for the truth, and reject all error, no matter what the consequences may be. And let not one denomination boast or triumph over another, for God now, as before, concludes all to be under sin, that he might have mercy upon all. Let every one, like the prodigal son, commence his daily duties by falling down before his offended Father, and confess and forsake his sins, and say that he is very sorry he has so long resisted the offers of God's mercy and spoke against his love to favor

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any prejudice; but that by His grace he will do so no more, and will never make light of any who speak truth, should it be even a cock or even an ass, for he has been led to believe that any instrument or all instruments are alike to God, and do his holy will when he gives the power, and none can let or hinder. Let every one cry out reform, reform, and let them see to it that they do reform, and show an example that others may follow. Let all look up to God, who will transform and govern according to the laws of the great King of kings, if all his people would give up legislating for him, and believe that he possesses all wisdom, and therefore cannot err, and that he is also the fountain of goodness, and never made a law but for the benefit of his subjects; and under his banner let kings and queens become nurses to his believing people; and let all senators in their place make such laws as allow people to lead upright, godly, religious, and sober lives; and let the ministers be the servants of all, without party spirit or prejudice—(and there are some of them that need a great amount of holy anointing to make them passive to the mould); and let parents and children, and masters and servants, take their proper places; and let all do to their neighbors as they themselves would wish to be done unto. If all this were the case, why we would then have a millennium, and man would become the friend of man, and earth more nearly resemble heaven than it has done since the fall of Adam; and war being no longer necessary, men would beat their swords into ploughshares and their spears into pruning hooks, and all God's little ones be treated with kindness and respect (Eccles. xii. 13). Let us hear the conclusion of the whole matter—"Fear God, and keep his commandments;" for this is the whole duty of man. "And this is the love of God, that ye keep his commandments." Perfect love casteth out fear, and this is sanctification, or christian perfection, or "Christ formed in us the hope of glory." It is not any perfection of our own, or that of any other man transferred to us, but the love of Christ alone, that sweetens and comforts the mind, creating a heavenly feeling within, so that it becomes the wish and delight of all God's people to do his most holy will; and leaving all consequences with Him, they make it their meat and their drink to keep all His commandments and perform his pleasure. And all this they do as naturally as streams run towards the ocean; and thus the grace of God floats away the mind into the immensity of the Godhead sea. I wish to be very concise, and would now prove—as I hope to do by experience and by act and deed—that sanctification and heart holiness, (as recorded in Peter i, v. 2 to 16, and which John calls "perfect love that casteth out all fear"), become manifest in the life. Who would say that it was not the perfect love of God that enabled the Hebrew children to obey His command not to bow down to any image of man's making, in preference to that of the king, who would have them worship the golden image. Also Daniel, who fearlessly obeyed God's command, and proved the perfection of his love to Him, which was a light seen of all men, and which enabled him, when exposed to death from the lions, calmly to commit himself to that God whom he loved and who loved him. It was the grace of God that enabled Joseph, when exposed to great temptation, to keep pure his integrity. Behold the power of the grace and love of Christ, which enabled his followers in all past ages to bear all things for His sake; and this love will strengthen and cheer his people in all time to come; and I rejoice that Christ is the great paymaster of his little ones, for they shall be sustained and upheld by a power greater than their own—even by God's free grace.

And now, in conclusion, I will briefly say, I intend to proceed in my course as a successor of the Apostles, and by God's grace hope to continue faithful unto the end, and to support truth as John Wesley did, and follow wherever Providence opens a door for me; not only to obey my God in preaching His Word.

but to administer Baptism and the Lord's Supper, to the poor outcast settlements. Some tell me that nakedness and want will be my lot. I fear not; for the promises of God are yea and amen in Christ Jesus. Amen! Hallelujah! Amen!

WE WON'T GIVE UP THE BIBLE.

The pure testimony poured forth by the Spirit,
Cuts like a keen two-edged sword;
And hypocrites now are most sorely tormented,
Because they are condemned by the Word.
The pure testimony discovers the dross,
While wicked professors make light of the cross,
And Babylon trembles for fear of her loss.

The world will not persecute those that are like them,
But hold them the same as their own;
The pure testimony brings up separation,
And calls you your lives to lay down.
Come out of their spirit and practices to,
The track of your Saviour keep still in your view,
The pure testimony will cut the way through.

We won't give up the Bible,
God's holy book of truth;
The blessed staff of hoary age,
The guide of early youth,
The lamp that sheds a glorious light,
Or else—a dreary road!
The voice that speaks a Saviour's love,
And leads us home to God.

We won't give up the Bible,
For it alone can tell
The way to save our ruined souls
From being sent to hell;
And it alone can tell us how
We can have hopes of heaven:
That through a Saviour's precious blood
Our sins may be forgiven.

We won't give up the Bible,
For pleasure or for pain;
We'll buy the truth, and sell it not,
For all that we might gain.
Though men should strive to take our prize,
By guilt or cruel might,
We'll suffer all that men could do,
And God defend the right.

We won't give up the Bible,
 But spread it far and wide,
 Until its saving voice be heard
 Beyond the rolling tide:
 Till all shall know its gracious power,
 And with one voice and heart,
 Resolve that from God's sacred Word,
 We'll never, never part.

HYMN ON PRAYER.

Prayer its way to God can find,
 From earth's deepest centre;
 Though a wall of steel confined,
 Prayer that wall would enter.
 Who can trace a beam of light,
 From the day-star parted—
 Prayer more rapid in its flight,
 From the mind is darted.

Prayer to God ascends with ease,
 From the polar ices—
 From our isle's antipodes,
 From the land of spices;
 From an inquisition's gloom,
 Where the wretched languish—
 From the margin of the tomb,
 And the bed of anguish.

Place the Christian where you will,
 (Scripture doth aver it),
 Heaven's eye is fixed still
 On the praying spirit.
 Though on dreary wilds alone,
 Outcast and distressed,
 Prayer's a pathway to the Throne—
 Find it, and be blessed.

Rocks of granite—gates of brass—
 Alps to heaven soaring—
 Bow to let the wishes pass,
 Of a soul imploring.
 From the belly of the fish—
 From the sea's recesses—
 From the lion's den, the wish
 Up to heaven presses.

Deity in every place
 On the earth or ocean,
 Opens wide the gates of grace,
 To sincere devotion.
 'Neath the sceptre, or the rod,
 Or by stream or fountain,
 Lift thy spirit up to God—
 Who can stop its mounting.

North or south, or pine or palm,
 Vale or mountain hoary,
 Breathe a prayer, repeat a psalm,
 'Tis the porch of glory.
 Frigid, mild, or burning zone—
 Distance is not in it—
 Prayer from earth to mercy's throne,
 Passes in a minute.

Whereso'er thy lot command,
 Brother, pilgrim, stranger,
 God is ever near at hand,
 Golden shield from danger.
 Near the Niger or the Nile,
 Or where forests bound thee;
 On creation's furthest isle,
 Mercy's smiles surround thee.

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REPLY TO MR. SPURGEON.

The Armenian master Jesus, and his scholar John in the wilderness of New Brunswick, come forward to comply with the wish of Mr. Spurgeon, which is to be found in the *Christian Visitor* of 31st December, 1856. In speaking of the influence of the Holy Ghost, he says, "Tremble lest ye despise the Holy Spirit;" and then goes on to say—"But before closing this point, there is one little word that pleases me very much, and that is, 'forever.' You knew I would not miss that—you were certain I could not let that go without observation. 'Abide with you forever.' I wish I could get an Armenian here to finish my sermon. I fancy I see him taking that word 'forever;' he would say 'for-for-ever.' He would have to stammer and stutter, for he would never get it out at once; he might stand and pull it about, and at last he would have to say, 'The translation is wrong;' and then I suppose the poor man would have to prove that the original was wrong too. Ah! blessed be God, we can read it—he shall abide with you forever." Once give me the Holy Ghost, and I will never lose him till 'forever' has run out—till eternity has spun its everlasting rounds."

I will attempt to review the above as briefly as I can. And first, he appears to be himself an Armenian; for he calls upon them to tremble lest they despise the Holy Spirit, which presupposes that necessity has not fixed their doom. In the second place, he appears as a god, and a discernor of the thoughts of the hearts of the people, and could tell them that they knew he would not pass by that little word 'forever.' And he must be an omniscient god, when he can tell John the Armenian in New Brunswick how he stammers and stutters, and puts it about; and also knows that I would say that the translation is wrong, and the original wrong too. And fourth, he is an infallible god, for give him the Spirit (though all would forsake him and fly away) and he shall never lose him till eternity has spun its everlasting rounds; and thus he is infallible. Such a god as this I deny, and I deny his omnipresence with me; for my God never knew me to stammer and stutter, nor deny the correctness of the translation or the truth of the original; and if he persists in the above knowledge, I must tell him that he must be that big man that exalts himself above my God. This was the first doctrine that ever was preached in the world—Infallibility—and the devil was the preacher. "Ye shall not surely die;" "All knowledge is yours," &c. I thank my God, and am happy I neither stammer nor stutter at this little word "forever," and want no alteration in my God or the old-fashioned Bible; and I glory in final perseverance; but I deny that one act of justification saves men for ever, and persevering in sin and being a saint at the same time. Backsliders transgressing till seventy times seven, if they come back by repentance, my Armenian Master will forgive them. And I also glory in my Master's unchangeableness, in his attributes and laws respecting himself, and his righteous and just dealings respecting his creatures. There is no system to compete with my Armenian Master, for harmony, justice, and consistency.

Again, I am astonished that Mr. Spurgeon should attempt to impose his currency on me; for I have found in my travels that the cry is every where prevalent—the translation is wrong, and the original is wrong. I will give him proof, which he cannot give to me. Witness the doings of the Bible Union. They should have called its name "disunion." Its acts of union and disunion would become such floating material; but this would not carry them in

the balloon of their fancy flight—their infallibility. They want to let the people know that they have become gods, and have eaten all the tree of knowledge, and have not left a morsel for any other person. They say in effect, there is none so wise as us, none so strong as us, there is none to legislate or give laws but us, none to inflict penalties but us, or give indulgences but us; and we will have a new Douay that will make the church the statute, and stretch and shorten the old-fashioned Bible to suit our supremacy. All this we will do to please the bigotry and prejudice of our party. They talk about anathema maranatha—explaining it, when it needs no more than common sense to see the meaning—the man that loves not the Lord Jesus Christ he cannot live in heaven with God his enemy. Oh, take care that you do not get drunk with shadow and sound to please the itching ears of the day. They say it means what it says; and by this Christ is a door, a vineyard; and after a little disbelieving and denying the senses, they may tell us that the disciples ate Jesus when he was standing among them. They further tell us that a sheep is a sheep, and a goat is a goat, a sow is a sow, and a dog is a dog. Oh, there is too much animal in this floating material; and I have heard from the pulpit that Peter never denied his Lord; and I expected to hear the backslider compared to a dog that went back to his former vices again, but he never showed any spiritual reference, but left all bound by necessity. But words never can be the statute for ascertaining truth, it must be the noble powers of a true and sound judgment, to harmonize the three witnesses—the Spirit, the nature, and the word of God. It is only from such free unprejudiced minds we can get truth. Again, Mr. Spurgeon says, “You know what is meant by the world—those whom God in his wondrous sovereignty passed over when he chose his people—the preterit ones, those passed over in God’s wondrous preterition—not the reprobates who were condemned to damnation by some awful decree [ah, that’s his own, and isn’t like Him], but those passed over by God when he chose his elect—these cannot receive the Spirit.” In reply, first, God’s sovereignty in passing over a portion of the world when he chose his people. Second, God’s sovereignty in damning the reprobate by some awful decree, and securing his elect; and thus by necessity he has established God’s sovereignty. It appears this man knew more of God’s sovereignty than Solomon and his father, for they understood he governed by rewards and punishments, and would judge them by the same. This agrees with Christ’s teaching, if ye seek him he will be found of you, but if ye forsake him he will cast you off forever. No doubt if you had been with Abraham (Genesis xviii. 32) you would have shewn him his folly in asking God to break his decree; and after hearing God’s answer, “I will not destroy it for ten’s sake,” you might charge God with being a changeable Armenian. And according to your creed you must believe that Christ shed hypocritical tears over Jerusalem, when at the same time he had reprobated them by that awful decree. Oh, how men will talk about decrees, and how little heart understanding they possess. You would think it was Kent language they have learned. Now respecting the elect, the Jews claim this covenant title. Hear Jude i. 5, “The Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not.” Here is destruction on the elect; so we see that these elect and favoured covenant people of God, by his sovereign law of rewards and punishments (his Jewish people) are his non-elect; and the Gentiles, who were no people, through faith and obedience, are become his elect; and yet this sovereign dealing is without variableness or shadow of turning—the changeableness turns on you and I. Let him that standeth take heed lest he fall. Hear my Armenian Master teaching his disciples, Matt. xviii. 35—“So likewise shall my heavenly father do also unto you, if ye

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from your hearts forgive not every one his brother their trespasses." Now here is the man pardoned and goes free, and the command is still unchangeable, forgive us our trespasses as we forgive them that trespass against us. But he again breaks the law and is dismissed; and if he cannot pay a farthing he is gone forever. If Mr. Spurgeon had heard the Apostle Paul say that he kept his body under lest having preached the gospel to others he himself should be a castaway, he would no doubt have pointed out his error to the apostle; for he is sure no man shall take his crown, and that the weak brethren for whom Christ died shall never perish; and no doubt he would also tell John and his Master that his name will never (no never till eternity has spun its rounds) be blotted out of the book of life. Again, Mr. Spurgeon tells us of the press, the pulpit, the lips, and the pen—that the city and the whole country would be benefitted thereby; and in closing he says, "and not only ourselves but the whole world will share in the benefit." He wanted an Armenian to finish his sermon; and was he so blind that he did not see that he was himself an Armenian, in wanting to break all these manual decrees and benefit the whole world. I rejoice to hear him count kindred with my Armenian Master, who says, "Look unto me all ye ends of the earth and be ye saved, for I am God and there is none else." I hope that from this fountain I will get no more salt and fresh water, and good and bad fruit; but if he will still insist upon these decrees, and imagine in his fancy flight that they were God's making, I would ask him, would your press, pulpit, lips, and pen, have the power to break God's decrees and emancipate the world. Oh, how unthinkingly do men talk. I can hardly be concise; but I would say to my mistaken friend, come down from your balloon soaring and fancy flight, and get my Armenian Master's yoke upon you (the man of no reputation), and take a draught of his medicine named humility, and I will answer for it that it will give a happy discharge to your self-righteousness and self-importance. My Armenian Master has taught me how fallible and needy I am, and also like the Israelites to gather manna, my daily bread; and by his strength I am in some degree enabled to keep down my selfishness from having a resurrection. I hope no man will be offended that I feel jealous for my Armenian Master, when they want to make him an image like corruptible man, to be transformed like satan into an angel of light (the cloven foot perfect contradictors of themselves). I am not going to say what effect his productions may have on England and on the world; but as an honest man I must say that to me they appear a burlesque on common sense. These believers in decrees which bind all to necessity will approve of all that I have said or will say; and if they say one word against it, they give the lie to their faith and belief. But I want to settle up this decree system, which is in substance what Lorenzo Dow has said,—Ye can and ye can't—ye shall and ye shan't—ye'll be damned if ye do, and ye'll be damned if ye don't. But in fact it is like a father telling his children that he is sovereign over them all, and that his tender mercies are with them all. In God's sovereign law of justice he tells his people, that if they believe and obey, and feed in the green pastures, and drink the cream of his love, they shall never perish, for no one is able to pluck them out of his hand; but if they reject his counsels, and become prodigals and goats, they shall perish. We see that faith and obedience form the character of a sheep, and disobedience and unbelief make them goats; and consistently with this Armenian sovereignty of rewards and punishments, the goats must be on the left hand. The opposite decree will partly agree with the above. God is no respecter of persons, and is loving to all. But here they make a digression. A father has a sovereign right over his children, to give liberty to one and to bind another, and then command the bound ones to come to him,

and when they do not come, to take an axe and dash out their brains. By these men's legislation this is the character of God. Hear his own words—"were condemned to damnation by some awful decree." I never heard of angels making this decree, nor men, nor God; then who is the author of it? But granting, according to their own faith, that God is the author of it, do we not find in common life, one person charging another with being the first cause of that sin and the other sin. Adam charged Eve and Eve charged the devil. But this man has justified the devil and accused God; for by his decree the world is bound to whore and steal and murder. Now, the unpardonable sin was unbelief in God's power to cast out devils; but your sin is that God is guilty and the devil not guilty, and that you believe also that God is a liar for saying that the devil was a murderer from the beginning. Now, sir, contrast these sins and say which is the greatest. I have been acquainted with this system for forty years, and I believe that this is its essence. I would ask you to take your own coin and currency back again; and let me hear how you will get over your stammering and stuttering and putting it about; and you must deny the translation and the original, for they will not serve your purpose. Now, sir, you have come out the opponent of God, and you can never get into his kingdom to be persecuting him as you now do, otherwise you must be greater than God, and be able to dethrone him before you can say that you will dwell there "till eternity has spun its rounds." O, I would not take a thousand worlds and stand at the bar in your condition. I entreat you to take your own advice, to tremble and fall and shake like a persecuting Saul. Confess how the prince of the power of the air has filled you with his pride wine; eat no more of his tree of knowledge, but eat of the tree of life by faith and obedience, and you will find how it will swamp you. Hear your words again—"tread easy, for there is danger; there is a pit, which our ignorance has covered with sand; tread carefully, you may be in it before the next hour." Solomon says that an open reproof is better than secret love.

In the course of my travels, I saw in the newspapers a specimen of Mr. Spurgeon's preaching; afterwards I got the loan of a volume of his sermons, and while reading them I was greatly surprised at the contradictions and inconsistencies which were there apparent. As I am a witness for my Lord, I wish to show Mr. Spurgeon's inconsistencies, as opposed to the beautiful consistency of my Lord. In his introduction, page 21, he says,—"I heard it said by Mr. Jay, first of all, some say a new birth takes place in infant baptism; but I remember that venerable patriarch saying, Popery is a lie, Puseyism is a lie, and baptismal regeneration is a lie. And so it is." In reply to this I would say, by Adam's transgression death passed upon the whole human family; but God gave the gift of his son Christ, the second Adam, that through him the free gift of justification of life might come unto all men. So, therefore, God has regenerated and justified them all; and it must be a strange inconsistency for any pope, priest, or minister to pretend to make water regenerate what Christ through the Spirit has already done. Let John and Peter keep their place and baptize with water—Christ with the Holy Ghost and fire. Paul may plant and Apollos may water—this is their duty, but the glory of the increase must be given to God. They who presume to regenerate what God has done already must be those who exalt themselves above all that is called God. And some say that immersion is to be born of water and the Spirit; and this is another delusion. They say that John put our Saviour beneath the waves of Jordan (another conjecture), and call upon all to act in the same manner, and follow the Saviour into the water. Common sense might tell them that they must be born before

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being baptized; and this fact proves against these manufacturers and misappliers of Scripture. If their authority is true, it proves that John did not baptize with water, and that he never saw the Spirit in the shape of a dove descend and rest like a dove on the crown; and also proves that John was a false prophet, and that the Spirit never was applied to him. But John in his word, in his witness, and in his prophecy, is true; and these pervertors of the truth are false. They cry out to obey the command and follow the Saviour into the water; but Christ's command is to follow him in the regeneration of the heart through evil report and through good report. There is no command in God's book to follow him into the water. Those who obey the commands of men rather than the laws of God, must have faith in men and not in God. Is it not strange that we can see the sins and faults of our neighbors, and take no pains to find out our own? As I stand a witness between both parties, and wish them both well, I would advise them to fall upon their knees and confess to God how the serpent has beguiled them with blinded bigotry and party prejudice, and that they are sorry they are so like the lying father of sin, and ask for grace and strength to keep them from falling into guilt again; and as sure as God delights in mercy, so sure will he forgive them.

Again, in his introduction, page 19, Mr. Spurgeon says:—"Talk of decrees—I will tell you of a decree: he that believeth not shall be damned." I agree with him in this revealed decree, which proves that God has salvation in his Son, to be received through simple faith; and those who reject the Son, the only medium between God and man, shall be damned. This system of decrees justifies God, for, having given to men capacity, power, and means; if they do not improve them, their damnation turns on themselves. This decree is Scriptural, and is quite different from another that he speaks of, namely, binding the reprobate to eternal damnation, and for which he has no foundation, except perhaps Calvin or himself. "Woe unto them that decree unrighteous decrees." Isaiah x. 1.

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Introduction, page 26:—"A good minister of the gospel told me he never was converted." Mr. S. replies—"What I am now I shall be to the day of my death." This is true straight-forward Calvinism. Once in grace always in grace—no apostacy, no backsliding. I will give an instance or two of the same kind. A minister was preaching to an assembly, and in concluding he addressed his hearers to this effect, that they were nothing better after his preaching, and he could not make them any worse, for their condition had been settled from the foundation of the world. The people would have acted consistently with this if they had told him to go home, for nothing deserves nothing now-a-days. Again, a man had a lovely daughter, and a wretch seduced her, and afterwards left her. She wrote to her father about her awful destitution, and he went and brought her home; and one time she was lamenting her hard lot; but he told her she could not help it, for it had been decreed for her, and she could not escape. Now, this is consistent Calvinism. But this system condemns God as the author of the decree that binds us without our will to whore and steal and murder, and justifies the flesh, the world and the devil. What a pity it is to see the people duped by such teachers. My father once told me of a man and his wife who lived in a dilapidated house, and once when a heavy storm came on and the wind blew high, the roof of the building was in great danger of being blown off; so they fixed poles and ropes over the roof, and also held on themselves; and while doing so the wife said to her husband, "John, if God has decreed to take the roof of the house, you and I cannot hold it." "I know that as well as you," he answered; "but still it's best to hold on." Now here is Calvinism in belief and theory; and at the same time free-will is proved by

actions. I rejoice to see people thus happily inconsistent with their false theories and opinions.

At page 31, he says:—"Give me my own praying people in multitudes to pray to God for a blessing, and we will overcome hell itself." Mr. Spurgeon here states what would be a contradiction to the reply of a person who was asked what he thought of a certain sermon he had heard. He said he did not know what to think of it; for the preacher held that God gave a certain number to the Son, and these could not be lost; and there was another certain number the devil had, and they could not be saved; and the devil was striving to get some from Christ, but he could not; and the preachers were striving to get some from the devil, and they could not. So the poor man did not know whether the preacher or the devil was the greatest fool. But Mr. S. and his multitude are now to settle the question, and overcome the devil, and by their praying bring liberty to those that are bound. He would have a wonderful multitude of liberals who would never let him go to the side of necessity again. But I am ready to think that my friend Mr. Spurgeon is on his fancy flight. He went too far, for he went from the land of liberty to that of necessity; and here is his error. I make many a mistake myself; but our Lord sets us all right. When the command is given, Take him devils, then liberty and probation end, and the unjust shall be unjust still, and Abraham bears his witness that the law has fixed the gulf, and there is no liberty to pass or repass. I must confess I never knew a free-willer go as far as Mr. Spurgeon has gone here.

Again, at page 37, when speaking on the three R's—Ruin, Redemption, and Regeneration,—he says: "Let him serve God as he likes, unless he has got a new heart and a new birth, he will still belong to the first R, ruin. These things contain an epitome of the gospel. I believe there is a better epitome of the gospel in the five points of Calvinism: 1. Election according to the foreknowledge of God; 2. The natural depravity and sinfulness of man; 3. Perfect redemption by the blood of Christ; 4. Effectual calling by the power of the Spirit; 5. Ultimate perseverance by the effort of God's might. All these need to be believed in order to salvation. But I should not wish to write a creed like the Athanasian, beginning with, *whosoever shall be saved*, before all things it is necessary that he should hold the catholic faith. I have been struck with the strangeness of all systems, and the number of plausible and good things that are introduced to cloak and recommend them." I reply, the gospel epitome requires a new heart and a new birth, which is Christ formed in us the hope of glory; but Mr. S. believes that there is a better epitome in the five points of Calvin. We have now two gospels before us—Christ's and Calvin's. Christ's gospel, (Mr. S. and I agree here) is the power of God to renew the heart and deliver from the womb of nature. But I differ with him when he calls Calvin's gospel better—election according to the foreknowledge of God, and the natural depravity of man, &c. Now as to this second point—sin and depravity—I would say, will any man of common sense call sin and depravity any part of the gospel? No, it is the opposite. Christ is to save from that state. So much for the gospel of Calvin and Spurgeon. Election according to foreknowledge, in C. and S.'s opinion, is, that God has elected a certain portion to eternal life, and they cannot be lost; and a second portion were passed by, and they have no power to receive Christ; and a third an awful decree has consigned to eternal damnation. I believe this to be a fiction of their own creating, and quite foreign to the gospel. Now, from all this, it would appear that we widely differ in these matters. But I would not allow any man to take either of us as a standard; but to go to the law and to the testimony, and prove God's sovereignty in governing the world

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and his elect by rewards and punishments, and judging them by his unchangeable decrees. Now the word "elect" signifies precious, and is first applied to Christ the elect precious, and also to the just, to whom belonged the benediction of heaven, who would keep his covenant, and to all believers whether Jews or Gentiles, bond or free. "And shall not God avenge his own elect, who cry day and night unto him," Luke xviii. 7. Here he brings the example of the unjust judge to quicken his elect's faith in believing that he will answer and reward them, not for their prayers and faith, but for his truth and righteousness' sake, made over by law to his elect. Such is the structure of my sovereign's gospel; and they who pray to be seen and heard of men, shall have no reward from this heavenly sovereign. And here the line is distinctly drawn. Again, at Romans viii. 33, "Who shall lay any thing to the charge of God's elect?" Here they are God's justified believing people. Now this church is freed from condemnation through Christ Jesus, and are kept from condemnation by walking after the spirit. "For if ye live after the flesh ye shall die," Romans viii. 13. Here is proved God's sovereign rewards to the believers who deny the flesh. But Calvin and Mr. Spurgeon in their gospel say, we are now what we shall be until the day of our death; and they deny the power that could suffer them to fall or be cast away or lose their confidence. Now God here threatens these elect believers with death if they fulfil the lusts of the flesh; but to expel their fears and banish their doubts, he tells them (verse 28) that all things shall work for good to them if they attend to their duty in loving God. And on the part of God, and according to his purpose and foreknowledge, he predestinates them to be conformed to the image of his Son; and it appears that God has predestinated rewards and punishments on purpose to take away the flesh dross. And David felt it was good; and it seems that he never knew anything of Mr. S.'s eternal decree that refined and fixed him for ever. Behold the contrast. Again, God is speaking of himself (not of them) when he says, that those he called through faith and obedience he justified and glorified. He gave his Son for all; and freely they were to receive all-sufficient grace in proportion to their day. The Hebrews came out of the fiery furnace reflecting God's image, and were made perfect through suffering, and not by an eternal decree. In other places he encourages his elect by assuring them that he will give grace and glory, and no good thing withhold from them that walk uprightly. The Scriptures would lead us to exult in Him who maketh intercession for us, to glory in His death, and from Him to draw our life and strength. "Who shall separate us from the love of God? shall tribulation, distress, persecution, famine, nakedness, peril, or sword?" No; though for His sake we are counted as sheep for the slaughter, yet we are more than conquerors through him that loved us. I never wish to take advantage of any man's words, but try to get the true meaning of them. But here I cannot be mistaken about the sense, for my friend is very particular in explaining and enforcing his system of absolute power and necessity, and men having no will to receive or reject. By this dogma of necessity he goes to exalt God's power, and destroy God's sovereignty of rewards and punishments. Neither the heirship of Moses to the throne of Pharaoh, nor any other reward however high, could induce him to forsake his people, for he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. And Moses stands equal to Adam in free will. The greatest poverty did not separate Lazarus from Him from whom he drew sufficient grace. The appellation of elect belongs to all believers of every nation and people and tongue. God has told his elect of the things and creatures that will not separate between Him and them, while the obedience of faith draws the sufficiency of grace to sustain and overcome. His word also

tells his elect what will separate them, namely, their sins. Now, sin is no creature; if it is, it is not a creature of God, and if not, it must be of the devil's progeny—and here it is traced to the original. What is sin? it is a disbelief and rejection of the God of truth—it is a believing and conceiving of lies by the agents going about or by the devil himself the head of the firm. The God of truth has sentenced death to such progeny when brought forth. In a word, the gospel of our God is termed good news, glad tidings, and the power of God to every one that believeth. Here we see no depravity, no sinfulness, no cleft foot, in Christ's gospel—nothing like the contradictory nature of the other, one portion giving the lie to another—ye can and ye can't. Now, for example, to conceive a lie and bring it forth is to declare that sin will not separate between you and your God. I come now to prove Christ the elect precious. 1 Peter, ii. 6: "Wherefore also it is contained in the Scripture, behold I lay in Sion a chief corner stone, elect, precious: he that believeth on him shall not be confounded." Here Christ is free to all who will accept of him through the medium of believing. I am aware of perverse disputers saying, did he not forbid his disciples from going to the Gentiles or the Samaritans? Yes; and he also said, I pray not for the world, but for them thou hast given me out of the world. And is not this election? Yes, such election as a sovereign would exercise in choosing his officers to lead forth his armies, but who would not make little of the meanest footman who crawled after; but when he turns traitor and contradicts his sovereign, then the command is, imprison him and get another in his place, and punish the one and reward the other. A father in ruling over his numerous family elects one to plough and another to harrow, and the little one taking a pin to its mother may be the most acceptable of them all. This is our Lord's sovereignty—he commanded them to go to the lost sheep of the house of Israel. These wise men say they are not lost; if not, then there was no use of warning them of the state they were not in. Holy writ says he went to his own and his own received him not; they turned traitors and rebels through unbelief, and unbelief according to law makes them his non-elect. Observe the decree, He that believeth not shall be damned; and the law says, to the Jew first, and the Gentile last. Such is this sovereign's rewards and punishments; so he turned to the Gentiles, and the last commission was to the whole world, and the Gentiles heard and believed and became his elect. And this sovereign does not treat them the way that the devil and his agents treat them, by saying, ye shall not surely die—go on your way rejoicing, you will never fall, &c.; but the sovereign of heaven warns them lest they should fall as the Jews did by unbelief, and become non-elect. Oh, what a wonderful contrast between these two gospels and sovereigns. I now come to treat of God's foreknowledge in this election. Peter in addressing the churches of believers tells them that if they endure and suffer and persevere through faith, there is a glorious inheritance that fadeth not away reserved in heaven for them that faint not. Peter i. 2: "Elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied." What a different thing this is from those who say that the decree binds so that we can do nothing and have nothing to do. I now mention a case which came under my own notice. An intimate acquaintance of mine became a great drunkard; he was a man of considerable knowledge, and had read a great deal; and as my manner of speaking is often keen and severe, I said to him, Will you be damned with your eyes open? Sure you must believe that you will be damned as sure as God is in heaven, for there is no escape for a drunkard. He told me in reply that God had ordained all things whatsoever comes to pass, and that all was fixed, and he

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could not make one black or white. I quite agreed with him that we could do nothing to merit the favor of God; but told him that duty is ours, and when God stands at the door of our hearts and knocks, we must exercise the power we have, and open that he may enter, and he will give us a new heart, and not charge a farthing for it; but if your decree system is right and true I am as safe as you, for necessity has me among the all things as sure as you. If the sovereign of heaven will bring you to an account for time and talents, you must meet with an awful doom; while those who occupy and do their duty to God, looking to him for the efficacy, shall lose nothing; and it is better for you to take the safe course and abandon drunkenness. To this he answered, that he believed he was one of God's elect, and in good time he would be saved. About two years afterwards he was drowned in a state of drunkenness. Oh, this decree system is sufficient to chill the heart's blood and life spring of the soul. Surely the teachers who taught and formed and instructed this poor man to believe in these manual decrees must answer for his blood at the day of judgment. Jeremiah xvii. 5—"Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." I feel towards such men as my Lord did towards the woman of Samaria—commending her for truth, though he could not approve of her adultery. I prefer consistent Calvinism to that mongrel party with their two faces wire-drawn in contradiction to each other. The Sovereign of heaven has constructed his elect by his foreknowledge, to believe and receive, through the Spirit and obedience, the sprinkling of the blood of Christ which cleanseth from sin, and by His power is grace and peace multiplied unto them. They do not, then, draw their life from any manual decree. Peter tells them that the inheritance is for those who are kept by the power of God through faith unto salvation. Not that there is any merit in faith, but that God's grace and peace flow through that medium. Again, I will allow Mr. Spurgeon the liberty of forming his eternal decrees in binding and loosing like the old mother who turned the keys on the husband and then told him he was a fool and not fit to rule. This eternal decree system has fixed the means and the end, for Calvin and the gods and sovereigns of the firm were witnesses and workers before the whole world in knowledge—for such is their assumption; and they have seen the mother with two children, and one was chosen to eternal life, and then bound to take every step, act and deed to the end without free will; and the other was decreed to damnation, and was also bound to take every step, act and deed without will to choose or power to refuse; and they would not believe that two nations were in the mother's womb; and the law of the world was reversed, that would have the younger and weaker to serve the elder and greater. So the difference between these two sovereigns is this, God had reference to earth, but the opposite in their imagination knew more of the spirit world; therefore it must be applied to their spiritually-fixed destiny. So now, according to this, in heaven the one sings glory to the decree of Calvin's better gospel that fixed every step and act and deed that brought him to eternal happiness;—in hell the other is wailing and cursing the awful decree that fixed every step and act and deed that brought him to never-ending woe, and blasphemes the unjust God that invited and called him to mock him, when he made the decree that damned him from eternity and his mother's womb. Oh, what a contrast! So these presume to represent the throne of heaven; but it is themselves they represent! Let self never be put in the place of God; for if it is it will surely be an image like corruptible man, and will destroy the attributes of justice and mercy from God's throne. Now we see that the decree and foreknowledge system is contradictory and unjust, and therefore it never should be charged upon God. If you had been with God at the formation of

the world, you would have perceived his foreknowledge forming the decrees which were in harmony and consistency to govern the world and his elect by rewards and punishments; for he was then as he is now, and now as then, without variableness or shadow of turning. Therefore they who humbly seek God with their whole heart shall find him their exceeding great reward; and they that forsake him he will cast off forever if they repent not. I will further prove the consistency of the sovereign of heaven with the decrees of rewards and punishments. Jeremiah xix. 15: "Thus saith the Lord of hosts, the God of Israel, behold I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words." Here God corrects them because of their stiffneckedness and for not hearing his word; but the opposite charge it on God without a cause on the part of the creature. Again, 1 Kings xiii., where God sent his prophet to prophecy against Bethel; how Jereboam was enraged at the prophet, and lifted the fist of wickedness against him. See how God punished his wicked hand and stiffened it, and rewarded his faithful prophet with protection; and when king Jereboam repented, God averted the judgment, and gave power to his hand again—and here is God's unchangeable system. And Jereboam invited the prophet home to eat and drink with him, and promised to give him a reward; but he was faithful to God's command, and went his way; but an old prophet followed him, and found him under the shade of an oak, and told him he was a prophet and that an angel of the Lord spake unto him, saying, bring him back with thee that he may eat and drink; but he lied to him. And because he obeyed the lying prophet instead of his God, therefore God gave him over to be destroyed. Here we see God is true. God rewarded him when he was faithful with protection from the king's arm (and the prophet never resisted), and his unfaithfulness he punished by permitting a lion to kill him; and thus will he treat his unfaithful elect. We here see that lying prophets, popes, priests, and ministers, are more dangerous than the anger of a king. I once heard of a council of devils who met to devise means to stop a great revival of God's work which had taken place. One said, Let us put Reverend to the names of the movers in this revival, and that will divert their attention. But, says another, that will not be sufficient to catch them. Hold, says a third, that will be quite sufficient at first; then we will give them Rev. Father, and D. D.; and when they get tired of this, we will give them Right Rev. Father in God, or His Holiness; then we will secure our ends, for they will then have grieved and driven away the Man of Sorrows, who hath no reputation now-a-days. We will allow them to use Christ's name for a cloak, while we keep them still practising in the factory of our pride-wine; and we will never allow them the slimy fisher's coat again, nor have preaching on mountain tops, but in great cathedrals; and we will have no more days of Pentecost, to have the people squalling and crying, God be merciful to me a sinner. We must be sure to have no more of this balderdash grating on our fine ears. All I will say here is, that devils and agents appear to think and act pretty much alike.

In the two last articles of this five-pointed gospel, Mr. Spurgeon says—"I think all need to be believed in order to salvation." And again—"I should not like to write a creed like the Athanasian," &c. I was talking with a Roman Catholic a few days ago, and in all true sincerity and respect for me he told me plainly, that I must believe in the Roman Catholic faith, and be baptized into their church, before I could be saved. Now here is the mother and her two daughters all bringing their church and creed as the only true statute. It is very strange that people cannot see the mother's features in her offspring. But what is popery! We must not suppose that it is all confined to Romanism,

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for there is plenty of it in Protestantism. Popery in fact is our human nature; and being puffed up with pride and riches and power and honour and pleasure, it would make all bow down to its reverence and supremacy, and would wish even God himself to pay it compliments for its most excellent services. I would throw away all these man-manufactured doctrines. They remind me of an instance in my life. There is a very high hill in the north of Ireland; and I happened to be once travelling on it, and on arriving at the top of it I came upon a beautiful fountain of spring water, and being thirsty I went up to it for the purpose of taking a drink; but I found that the cattle had made the water so foul and muddy that I could not drink it, but was obliged to go to the fountain-head. So when I look at the productions that are now lying before me, I find that there is so much that is impure and earthly that I cannot take even one draught: for there is nothing profitable in these filthy, frothy, contradictory, shell-tongue productions. Therefore my heart says, bless the Lord for the Bible, and for His Spirit its native interpreter, and that we are not left to depend on the telescopes of these muddy flesh-pots through which to see His Word, but that we have his own Spirit to bring all things to our remembrance whatsoever has been commanded.

In his observations, page 100, Mr. Spurgeon says that he received a note to explain the word "called." He holds that there are two calls, and then quotes from John Bunyan about the hen in her common clack, and the special clack to her chickens; and again his own figure—the bell to call the men to their work, and the special one is the father calling John to his dinner. He supports this by referring to Zaccheus and Paul. Now I believe in outward calls and inward calls, but not in the order of the clack now mentioned. I now prove that these two examples were public and outward calls, and so loud that those that journeyed with him heard the voice, and the crowd-pressed Jesus must have heard it when it reached Zaccheus on the tree. These were effectual calls, and not common clack. But there is also an inward call, such as the woman felt when she said in her heart, "If I but touch the hem of his garment I shall be made whole;" and it was effectual, for according to her faith it was done unto her. But did God force these calls on them without their will? No; for Paul says, "I was not disobedient unto the heavenly vision;" and Zaccheus complied and made haste and came down and exercised the power and strength God gave him, to receive more freely of Christ's merits. I believe all God's calls are true and sincere and just. Oh, how blinded bigots endeavour to charge God with using counterfeit calls to betray and deceive, and try to make out that God is a liar and not loving to every one, and that his tender mercies are cruel; but it is in fact themselves that are cruel to charge a just God with such folly. I well remember an instance in my own experience, which Mr. Spurgeon's figure has just recalled to my recollection. I was once playing beside a little rivulet, and had accidentally fallen into the water, besmearing myself with mud and dirt, so that when my father called me to dinner, I was not in a fit state to sit or eat with my father's servants; but there was plenty of food, and servants and sons got all they required. And so did these outwardly called ones and inwardly called ones receive the same Jesus the bread of life.

Again, at page 89 he says—"The gospel that will suffer the children to fall after believing, such a gospel I abhor." And this is your declaration, sir, that you abhor the gospel of the Father, Son, and Holy Ghost. I see, sir, that you hold to the one and despise the other; and that you are true to your stand, and always give the preference to Calvin's superior five-pointed gospel. But I must witness for my God's gospel; and I hope you will allow me the same right with yourself. My namesake John, in Revelations i. ii. iii., warns the churches

of Asia (with one exception) of their fall; and tells them to repent again; and threatens them with the penalty of their disobedience—the removal of the candlesticks, and darkness their portion. Mr. Spurgeon may tell us it is not Calvin's better gospel that binds to every word, thought, act, and deed. True, it is not; but it is Christ's in this day of liberty. He may tell us that John was flesh and blood as well as we, and therefore liable to go astray. Yes, so he might; and we have no right to take any message from flesh and blood abstractly, for the Spirit is the true witness. And the Spirit is the standard here, for the angel bore the message to John—the angel received it as a revelation from Jesus Christ; and if it is a false message, Jesus Christ is its author. Christ's message is thus held in derision by Mr. Spurgeon; therefore, whatever the generation of Calvin may say in words, the substance is to cast the sovereign of heaven and his gospel into the shade. I must infer that all this arises from their profound knowledge before the world was—knowledge more than God ever revealed; therefore, having eaten all the tree of knowledge they are now superior, and the inferior must bow and pay homage to their supremacy. Now, suppose God would tell you that you are the blind leading the blind, and warn you of your awful fall if his opposite gets supreme; would you believe him? or would you think that your supremacy would evade the jealousy and stroke of God's just judgment? Let conscience answer. Oh, this devil's bait, this tree of knowledge, through which they become gods and goddesses of the day. You see this was the serpent first, and he is under the law of necessity, and he will be the last to give it up; and when he operates upon us, and we drink of this prince's pride wine, our last fruits will be the same as the first pear. "The serpent beguiled me." But will this save from death? Give a true verdict, conscience. It is right to confess—but it is of no benefit, when the law of necessity has fixed their state. But in the time of our probation, the law of liberty in Christ Jesus by repentance can reach our case until seventy times seven. Now, let Calvin and Spurgeon's gospel excel by necessity Christ's gospel by the law of liberty. Again, I take a look at his second face; and this is in accordance with Christ's system (but Calvin is still first). He says that there is not a man living on the surface of the earth that has not received a blessing in some way or other through God's gift of the gospel. This I believe. Second face still. At page 148 he says—"Grace is the gift of God." This also I believe; and faith is its medium of conveyance.

In vain Apollos sows the seed—and Paul may plant in vain;
"Till God the plenteous shower bestows, and sends salvation down.

This I believe. At page 210, when speaking of Joseph and the archers shooting at him, he says—"We notice that he has a bow himself, and he could have retaliated if he pleased." This I also believe; but it would not please the sovereign and prince of peace to lift the bow or fist of wickedness. The opposite may justify themselves when their sovereign by necessity made them do it.

Again, at page 185 (second face still continued), when speaking of backsliders, he says—"You lost it, or commenced by neglecting the closet. I speak what I have felt myself. I have often gone back from God; but never so as to fall finally. I know I have often lost that sweet savour of his love which I once enjoyed. I have had to cry, what peaceful hours I once enjoyed. I read my Bible, but had no light upon it; and tried to have communion with God, but all was a failure." First, he tells them they fell; second, he tells them the cause—the neglect of the closet; and he brings himself forward as proof and witness in the case. But his fall was not a final one—the devil had not the power in his hands to bind up—the filthy were not condemned to be filthy still, and the unholy to be unholy still. It was about forty years ago that I first

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heard that the believer may fall foully but not finally; and now here we have got the same doctrine held forth again. The way that I answer this is, you have been called to meet your antagonist; he puts you down; but you cry out, a foul fall—you should have waited till my seconder would come up and give me confidence. But your opponent justifies himself by saying, I gave you no foul fall; and were you so blind that you did not see that your second was present with all his strength and wisdom? for I saw him; and it was your own fault you fell. But you still cry, no, it was a foul fall you gave me. Now, to be short, let us hear God justify himself. Why, why ye generation of vipers, do you always justify yourselves, and make me the first and last cause of your destruction? Am I not every where present, and all wisdom and strength is mine for you to receive through my sovereignty (not yours). I taught the Israelites to be co-workers with me; and when I gave them the manna freely, without money and without price, were they so unreasonable as to want me to excuse their health and strength and gather the manna for them, and indulge their fleshpot slothfulness. And would you be so lazy as to get me to pray in your stead, and humble myself for you, and believe for you, and resist the devil for you, and fight the good fight of faith for you. Ye go with Korah and Abiram murmuring and denying my sovereignty. And I charge you, ye will not come unto me that you might have life. Again, Mr. Spurgeon says, "I read my Bible, but had no light." And no wonder, when he prefers Calvin's light to God's. Now, when I contrast this with his first face, that is, I am now what I shall be to the day of my death, and what he hear tells them, that they are fallen, and that he himself has fallen, what can I say? I am afraid the poor fellow is more led by the nose than by the understanding, and he has condemned himself by his own evidence. Is there not a cause? Yes; and he tells it and turns it on themselves—the neglect of the closet, where they gathered the manna. So his own speech contradicts him. I have been a juror in cases of life and death, and the Judge always warned the jury, where witnesses appeared to be blinded by prejudice, or favoured a party, or contradicted themselves, to dismiss such evidence as unworthy of having any bearing in the case. Now, I am constrained to say, suppose he was such an orator as Herod on his birth-day, to make the deluded multitude call him God, I must believe he is perverting the right way of God, and mixing up his mud in the godhead's streams. I do not know how any one could take a drop from his cistern. It seems to me that I could write volumes on his productions. But I will strive to be short for the present.

At page 207 he says:—"Joseph's strength is covenant strength. Ah, I love to talk about God's everlasting covenant. Some of the Armenians cannot bear it; but I love a covenant salvation; not one made with my father, nor between God and myself, but one made between God and Christ." Here he speaks of Joseph's strength being covenant strength; and it must arise from the power of Calvin's everlasting covenant, and not from strength derived from God's covenant with Abraham, Isaac, and Jacob; for here we find such covenants denied, and himself also excluded. Now I would prove these covenants. I long since heard of the covenant made between the Father and the Son. And thus Old Harry appears again. At my first hearing I thought it was scriptural; but I had heard so many contrary things passing for Scripture, and the words of men for God's word, that I began to exercise my common sense, and ask what a covenant was. I found that a covenant was an agreement between two parties—for instance, two kingdoms at variance with each other come to terms, and join in a covenant of peace; also a young man and young woman, two distinct interests, by the covenant of marriage become one interest. I found that Calvin's sovereignty would have the godhead two—(cloven-footed like

himself); but Father, Son, and Spirit are one in nature, agreed in just judgment and truth. Here I found that Calvin had not even common sense to stand on. I went to the law statute, the Bible, and blessed be the Lord for it, I found it written—Gen. xvii. 4: "As for me, behold my covenant is with thee, and thou shalt be a father of many nations;" verse 7, "And I will establish my covenant between me and thy seed after thee in their generation, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Now, sir, you have openly declared you deny this covenant of God with Abraham. Genesis xxvi. 28: "Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee." This proves that covenants are made between two parties, and therefore it never can be applied to the godhead, which is one in essence. Again, Exodus ii. 24: "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." What can I say here? A man that denies the sovereignty of God in forming his covenants, and spurns the covenant with Abraham, Isaac, and Jacob, and exalts Calvin's old cant traditional covenant, why such a man as this is fit for any thing. I confess I never felt more thankful to God than at this moment, for the true standard, the old-fashioned Bible, which is like its author, not given to change. Again, Psalms l. 5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Verse 16: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth;" verse 17, "Seeing thou hatest instruction and castest my words behind thee." He rewards his saints, and he punishes the wicked with pain and grief here, and if not, the pains of hell forever; not because of an eternal decree of Calvin's, but because they cast his words behind them. And what will be the reward of those that take his covenant in their mouths and then deny it, and tell us of a better one that excels God's with Abraham? He says that Christ reigns in heaven the topmost stone, and well deserves the place. I am ready to ask, does he know what he says? for if he was there it would enhance his misery and jealousy to see Calvin his superior underneath. At page 292 he says: "I stand here this night to free my head of your blood." Now how foolish it was for him to say that; for whether he blows the trumpet with a certain or uncertain blast, it has been all finished beforehand; and why then fool the people? Again he comes with the second face, and tells them Jesus can save to the uttermost, and whosoever will let him come. Again his countenance changes. "Oh, I love God's wills and shall." Here is necessity again to bind in hell and heaven. He says the children of the kingdom are those people that are noted for the externals of piety, but have nothing of the internal nature of it. Does he mean to tell us that he is like a man living in England who would talk about New Brunswick, with its woody groves, its brooks, its vales, and its cities; but ask him, did you ever walk the woods? No. Did you ever drink of its springs? No. Did you ever breathe the air or travel the streets of Saint John? No. And how is it you claim your acquaintance and citizenship? Because my memory is so good and language so fluent that I can tell more about it than those who are in it. I see, sir, that your memory and years of study qualify you to be a complete counterfeiter—what I would call passing button moulds for guineas, or lies for truth, or sin for holiness. Oh, what a living offspring is the devil bringing forth, to call him father and do his work! At page 310 he says, "Their hearts are not in the matter, nothing but their bodies; these are the children of the kingdom." Here you would think he was transubstantiating a body for a soul; and here he has the animal part into the kingdom. But hear him again, "They have no grace, no life, no Christ; and they shall (shall is the law of necessity)

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be cast into outer darkness." He tells us they have no grace in Christ's kingdom—no life; then there must be death—no breathing in the nostrils there—no Christ there. Why, sir, you have brought the worst report I ever heard of the promised land. Why, if the people believe you, they will be flying from Christ's kingdom, where no life is but death—for hell is death—and in Christ's kingdom there is no life. Here he has made Christ and Belial and their kingdoms one—that is to say, death and darkness. And why turn them out when they are the same? One has told me it would glorify God's attributes of justice: for God is as much glorified in the damnation of a sinner as the salvation of a saint. Behold their justice; here are those Christ never died for—never had salvation for—whom he never called but to mock and to damn. Why, they must be incarnate devils in human shape, or in utter darkness, who could call that justice. Now this was the conversation of our Lord with his disciples, occasioned by the incident with the centurion (Matthew viii. 11). He was teaching and improving everything as they went down from the mountain. He had previously told them, that except their righteousness would excel the righteousness of the Scribes and Pharisees, they should in no wise enter into the kingdom of heaven. This is the kingdom John preached was at hand; and as they enter into it by faith, and through faith his gift of grace flows and not through pharisaical works, for works and unbelief stop the channel that lets them into the kingdom. And this is to quicken them to exercise their powers, to obtain more faith—to draw more grace to save them from being lazy loafers—just like the apostle Paul, who wanted to eat no man's bread for nought—as if he had said, behold this man, not one of my professed praying Israel, coming from a far different quarter from you, seeing and hearing and getting my perfect instruction, and these by faith shall get the kingdom, when your Judas and party, who drew back through unbelief (for the decree is, he that believeth not shall be damned), shall be cast into utter darkness. See his rewards and punishments further carried out. "Woe unto you Chorazin, woe unto you Bethsaida!" These woes did not arise from an eternal decree, but for their not repenting. Having received time and opportunity like Jezebel, and having repented not. This is God's attribute of just and righteous judgment, and proves that he is not an austere man, which the opposite would have him. Recollect, I give myself for no proof; I only make observations on the contrast. Christ again employs a figure—a king and his servants; and this king taught the citizens of his kingdom to forgive their fellow servants as he (the king) forgave them—and this was his law. Calling one of his servants to the bar, the king demanded payment of a debt; but the servant prayed humbly, and because he had nothing to pay he forgave him the debt. Now here is a subject of a kingdom; see him—he goes at large, he has life and the approbation of the king to eat and drink, and there is not one to stop him or confine him, until he brings punishment on himself. But he meets one of his fellow-servants, and demands payment of a debt from him, and because he was not able to pay him he dealt with him very cruelly, contrary to the king's law; but a third servant told the king, and the king had him brought up to the bar again, and charged his guilt upon him, telling him that he ought to have had compassion on his fellow servant even as He had pity on him, and he was cast into prison. We do not hear the servant charge the king with his want of power, nor the want of knowledge of the law, no, nor accusing the king for making an eternal decree that placed him in the prison. No, the guilt is on himself, and he may be his own tormentor. So says Jesus to his elect disciples: it is to his forgiven ones he speaks, and to only these is it applicable. "So also will your heavenly father (if God is their father, they must be his children) do to you if you will not forgive every one his bro-

ther his trespasses." Contend now with Jesus Christ, and say it is not a true figure, as a person did to me; and you may tell him they were not citizens, and were not forgiven or pardoned, and that the heavenly father will not do it. "Oh, who art thou that repliest against God?" Is Mr. Spurgeon's standard superior to Christ's? Nay.

I see another error in their system: they call it an eternal decree. The meaning we attach to the word eternal is, without a beginning; therefore Calvin's decrees never had a beginning (and I think so—they never had). And if they had, they are the opposite of God's; for God's decrees were made in time with Abraham, Isaac and Jacob, by rewards and punishments, which the Israelites knew well; and so do Calvin's followers, if blind bigotry would allow conscience to speak its native language. I must confess Mr. S. has displayed great slight of hand (as an angel of light) in dressing up this pharisaical system, but he spoiled all when he put them in the kingdom without grace, without life, and without Christ the king: he sees that if he acknowledges one citizen with grace, life and Christ, his Calvin-god's sovereignty and eternal covenant decree, by necessity, and his five-pointed gospel, with all their gods and goddesses, must go to the moles and to the bats. And I believe those that can digest such contradictions against the God of heaven, must be worse than maniacs, or their minds captivated by the prince of darkness, are verging on destruction.

Again, page 212, Mr. Spurgeon tells the children of the kingdom, that the repentant reprobate will get into the kingdom before them; and in another place he says that some awful decree has consigned them to eternal damnation. When men are good at talking they think they may say anything. Page 313, Mr. S. says, they are to be cast into hell, simply because they would not believe (and they had no power) on the Lord Jesus Christ, but put his gospel from them. Is it not a pity that he should ever leave the heavenly sovereign to bow to and prefer the Calvin god? Page 315, he speaks of seducers who took others from the path of virtue. Ah we are glad you are in hell with us—you deserved it, for you led us here. I observe first, that those in hell are not charging God for the decree that brought them there, but charges it on the seducers, who were the means of bringing them there. Here I rejoice in his contradictions to get my Lord clear; and never let me hear you quoting Pharaoh again—that God raised him up to destroy him, and to exalt his power by so doing; what, to show his power by drawing the breath from a worm? He who could crush the world like a moth, and remake it again in the twinkling of an eye! but behold the power of long suffering patience in staying the plagues and averting judgments, like a father correcting his children; and some have a great deal of trouble to keep them from taking the father's place, and they want to rule, imagining that their better judgment entitles them to do so; and this was the case with Pharaoh: he wanted to be in God's place, and to be the sovereign of Israel. But did not God harden his heart? You would in one sense think mercy hardened him: for when the plague was gone, he wrought himself up with power and strength to rule the Israelites. Ah it is pride and ambition that hardens the heart, and abuses God's kind forbearance, and make blessings curses; and will you still say God hardened Pharaoh's heart to fit him for hell. Oh ye true sons of your father, this is your verdict—Christ is guilty, and Pharaoh is free. But the day of eternity will declare that the abuse of God's long suffering kindness was the cause of Pharaoh's fitting himself as a vessel for destruction, by being drowned in the sea. Moses and Israel were faithful, and these vessels of honor were baptized on dry land. Jonah also is another example; and God had to correct and punish him in order to get him to do his duty; and he seemed to be offended because God did not honour his word, and disre-

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gard his attribute of mercy. When I hear them talk of free grace it astonishes me: though here is Calvin's two faces. He holds that grace is free, without money and without price. So far I agree with Calvin; but in limiting it to a certain few and binding and fitting the rest for destruction, I deny. There are some things in Armenianism I cannot receive, but this far I am an Armenian. I hold salvation is free, without money and without price, to the whole world. For my part, I would not give one shilling for a thousand volumes of light and darkness, and heaven and hell clack, unless it was to spy out the devil's trickery, feeding them on the tree of knowledge, to make them as God. And how often do they urge the people to believe, and then say faith is the gift of God, and in the day of his power he will give it to them, and they shall be saved. I observe, first, God has no weak days—he is almighty strength, but there are times in his providences and in our circumstances (when our minds are brought to think and our consciences are tender) when it is more favorable for God to operate on us. Now with respect to faith being the gift of God, I understand it to be a compound doctrine between God and man, and God's part is all gifts: first, God gives us capacity to reason on any thing, and to receive or reject by the decision of our judgment, which he has given us as a gift. Second, he has given us the free gift of his Word, with the promise of the Spirit to help us: so all these gifts are his free bestowment, and our part is the act or exercise of these gifts of God, and through this medium God conveys the gift of grace. The Scriptures say, "By grace ye are saved through faith;" so faith is the medium. He says he could not do any mighty works because of their unbelief: "they have closed the channel through which God conveys himself. I will now give you a figure as an illustration. A man may have the capacity to build a mill, and may believe that the works will never go unless he gets the power of the water to move them. He exercises the gifts and powers he has from God; he forms a race and a sluice, and by this means the power of the water is applied to the wheel, and all at once the whole machinery moves; and so the man has nothing of himself to boast of, but owes all to Him who gave capacity and material, and the great moving power. Now, the race and sluice are man's work—but the water-power is God's creation; and man's act and deed is to lift the sluice, and this is his faith; but when unbelief puts down the sluice, the machinery stops. Witness our Lord and Martha at the tomb of Lazarus. He told her he was the resurrection and the life; she believed the doctrine, and answered, "I know that he shall rise again in the resurrection at the last day." But he gave her to know that he was the resurrection and the life now. But unbelief again puts down the sluice; for when Jesus commanded them to roll away the stone, Martha said, "Lord, by this time he stinketh, for he hath been dead four days;" as much as to say, you have not the power to raise him now. She here forgot her own place, and questioned his power, instead of proving her faith by obedience. But as he was there for her capacity and powers to act on, and as faith comes by hearing and hearing by the word of God, he said to her again, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" The stone is rolled away, and her part of the duty is done; the efficacy and the power is now with the Lord; and Jesus like a God, with a loud voice commands Lazarus to come forth. His life passed through Lazarus like chain lightning, and he burst the tomb, and up he rose. So we see it consists with God's gifts and man's acts to prove the contents within. Witness the man with the withered hand. Faith comes by hearing; and when Jesus said, "Reach forth thy hand," he received the sound, and the mind made the effort, and the hand was restored: he opened the avenue to let in the power. Again, witness the woman who said in her heart, if I may but touch the hem

of his garment I shall be made whole; she exercised the feeble powers she had, and touched him, and the virtue and strength flowed. He asked who touched him, and the disciples said, they throng thee. Oh, this was not a flesh touch she gave him; but it was a heart touch that lifted the sluice, and then the life-stream flowed. Now Calvin's order is, that faith is the gift of God, and until God gave it to man he could not believe, and had no power, and if he never received the gift of faith he must be damned; and so man must accuse God, and charge him with his damnation, for he never gave him the power, and for want of it he is lost. But God will justify himself as he did with the man with the talents, although this man charged God with gathering where he did not sow. Ah, how the devil blinded him in the very act of giving back what he had received; and the first lie is, he did not receive—and giving back proves it; and the second lie was, he had not power to occupy it—and the act of burying proves he had power. Oh, hear the sentence, Take the unprofitable servant and give him to the father of liars. How can any one holding these Calvinistic doctrines be saved? I believe they can by their happy inconsistency with their own opinions. They believe there is a certain elect number to be saved; but fortunately they also believe that they are of this elect number, and they come to God's system and practice, and they seek and knock and believe, and God in his mercy saves them. I believe that Christ died for the whole world; but I know I must seek and knock and believe, and for his name's sake I am saved; and we are both saved the same way; the only difference is about our neighbours, whom his awful decree has made outcasts. I would not for the world take the devil's bait and his tree of knowledge. I do prefer my Jesus the true tree of life; and hope by faith and obedience to keep my joys full while here, and afterwards enjoy his endless plenty. I do not want to place any faith in names, or creeds, or church statutes, or in immaculate conceptions, or changes, or Protestant-popery's relics; for God has said that all these remnants of Babel shall fall and never more be found at all. Some may say that I am severe upon the people. But would they have me to please men, and be a false witness, and release Barabbas and crucify Jesus? I hope I shall never be a man-pleaser; I find it is enough for me to please my Lord and keep my conscience clear. But the devil's mercy is always to spare the flesh, and the reputation, and worldly popularity, that he may gain the more in the end. And I with Christ want the flesh mortified, and to have no worldly honours or reputation, but those honours which come from God only. And when I give my children a stroke I want them to feel it; and their submitting to set right what is wrong, settles up every thing. I do confess that there are fine parts in Mr. Spurgeon; and I would be happy to do him all the possible good in my power.

I remain, respectfully, the friend of every man, and the enemy of none.

JOHN IN THE WILDERNESS OF NEW BRUNSWICK.